

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, November 18, 1943

NEW SERIES—VOLUME 45—NO. 42

Distinctive Baptist Principles

By Rev. B. E. Phillips

(We are happy to share with the readers of the Record the great sermon preached by Rev. B. E. Phillips before the State Convention in Jackson. The Convention preacher has been pastor at New Hebron for 25 years. In fact, he came there from Southwestern Seminary and is still pastor at New Hebron.—Editor.)

I am reading first from Jude third verse, "Beloved, When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once (for all) delivered unto the saints."

I am now reading from Acts 20:28-30, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of

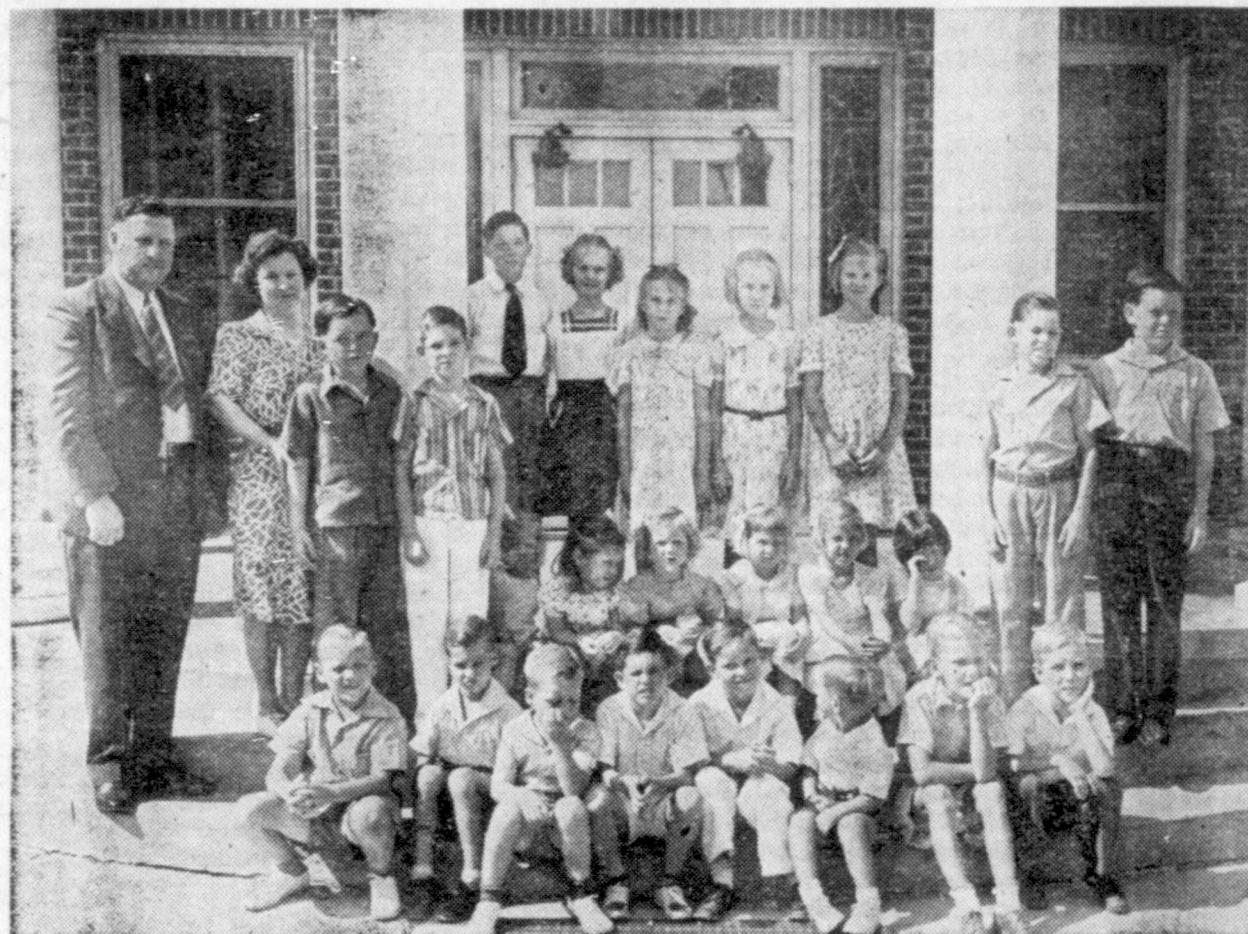


REV. B. E. PHILLIPS

your own selves shall men arise, speaking perverse things, to draw away disciples after them."

I am now reading from first Tim. 4:16, "Take heed unto thy self, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

I am now reading from Eph. 4:3-6, (Continued on Page Nine)



The above picture shows 23 children who have come to the Orphanage in recent months, together with Supt. and Mrs. W. G. Mize. The Orphanage admitted 49 new children during the present year.

GREAT SPIRITUAL NEED IN MISSISSIPPI

Baptist Convention President Urges Cooperation

Annual President's Address
E. C. Williams, President
Mississippi Baptist Convention

The first twelve verses of the second chapter of Mark's gospel tell the story of Jesus healing the crippled man when four friends carried him and let him down through a hole in the roof to where Jesus was. I want to use this story as a basis for this message, calling attention to three noble qualities of these four men, and making the application of these truths to our own work as Mississippi Baptists and Christians everywhere.

I. They Realized the Need

Practically every achievement of life is the result of realizing the need of it. Inventions come that way; acts of mercy come that way, and progress in practically every line of endeavor comes that way. Of course, we may recognize a need and do nothing about it, but we will certainly do nothing unless and until we do realize the need of it. These four men mentioned in this Scripture carried this crippled friend to Jesus because they knew he needed help. We are thinking of this same principle with reference to our work in Mississippi and even beyond. Before we ever hope to accomplish even a small part of all that should be, there must be borne in upon our hearts and (Continued on Page Fifteen)

Pierce Is President of Pastors' and Laymen's Conference

A. B. Pierce, pastor of the First Baptist Church of New Albany, was elected president of the Pastors' and Laymen's Conference at its closing session. E. D. Hurst, layman of Laurel, was elected vice-president. He is in the insurance business and is a member of the Convention Board and of the Executive Committee of the Convention Board. Robert Malone, merchant and member of the East End church, Columbus, is the new secretary.

The opening session of the Pastors' and Laymen's Conference was held Monday night, November 15th.

Music was under the direction of Karl Kosanke, assistant pastor of the First Baptist Church, Hattiesburg.

Addresses were delivered by Hugh Latimer, associate Southwide Brotherhood Secretary, and by Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board.

At the concluding session held Tuesday morning, Chaplain P. E. West of Camp Shelby, led the devotional.

B. T. Bishop, pastor of Friendship church, Pike county, emphasized the fact that, as the home is the foundation of the nation, unless Christian—(Continued on Page Sixteen)

six-thirty a. m., Sunday, and at 10:45 Sunday night began the seventh dedication service at Buchanan church (Pontotoc county). And though the service at Buchanan did not begin until almost eleven p. m., and ended at midnight, all the people could not find seats and none went home de-



PERCY RAY

spite the fact that the service was scheduled for 9:30 p. m.

Those taking part in the dedication exercises were: Rev. Percy Ray; Dr. R. G. Lee, pastor, Bellevue Baptist Church, Memphis, Tenn.; Hugh Latimer, associate Southwide Brotherhood secretary; Dr. L. T. Lowrey, president, Blue Mountain College; J. B. Lawrence, executive secretary of the Home Mission Board; J. P. Kirkland, pastor, Walnut Baptist Church, and (Continued on Page Eight)

Circulation This Week

36,335

A Gain of 320 for the Week

Thursday, November 18, 1943

Sparks & Splinters

Complete the Blue Mountain College Endowment Fund within the next six weeks to the glory of God.

Attention! Baptist Merchants: If you have any boys' or girls' clothing, piece goods, remnants, buttons, shoes, thread, or any other merchandise that you think could be used to good advantage in the Orphanage, now is the time to send it to them. The railroads are giving free transportation on shipments made from November 17th through December 6th. However, we are asking that shipments be consolidated as far as possible and shipped on November 23rd and 24th. We feel sure that every merchant has some merchandise that could be used by the Orphanage, so now is the time to send it to them.

Paster W. C. Howard writes in glowing terms of the preaching of Dr. Claud Bowen during the recent revival. There was a splendid attendance, good spirit and several additions.

Don't look now, but a certain fellow in town said: "I can get more for a nickel in church than anywhere else in all the land." John wrote about this fellow in Rev. 2:6 and called him "Nicklataan." There you are!

T. W. Talkington, Jr., son of Dr. and Mrs. T. W. Talkington of Sumrall, has been commissioned as ensign in the navy. The oldest son, Dr. P. C. Talkington, is the ranking major in the Army Hospital, Fort Sam Houston, Texas.

We appreciate the following from a Hattiesburg reader: "I want you to know how much I enjoy the Record. I have been getting it for many years and it seems to get better all the time. It's so full of helpful things. All the wonderful information as to all our denominational work. I love the inspiring articles and especially the 'Questions and Answers.' I like to 'test' myself on those—then read the answers."

A handsome sixty-nine page Centennial Pictorial has been issued by the First Baptist Church of Canton. It contains pictures of all church groups, the present pastor, former pastors and pictures of each young man and young woman from the congregation now in the armed service.

The Louisiana Baptist Message recently got out a very attractive Baptist Brotherhood number, preaching the work done by the laymen, also, the marvelous ministry of Ira L. Marks and others in the Atchafalaya Basin. This work, which is one of the modern miracles in Home Missions, is being sponsored by the First Baptist Church of Baton Rouge.—E. C. Routh.

In "The Church and History," Professor Nagler, Garrett Biblical Institute, reminds us that Harnack, the great church historian, affirmed that the Anabaptists were three hundred years ahead of their time. Professor Nagler adds: "An idea cannot be shot or burned at the stake."—E. C. Routh.

First Baptist Church, Hammond, La.: We experienced many blessings in a recent revival. Pastor C. Lee Bullard did the preaching and Ira C. Mosser directed the music. There were 29 additions. The spirit of the revival still lives. Ten others have united with the church in the last two Sundays.

Recent visitors to The Baptist Record office include: First Lt. J. N. Reaben, McComb; H. A. Shelleross, New Orleans; Mrs. Mack Whitley, Rankin county, Oakdale church; Mary Alice Biby, Nashville, Tenn.; Rev. W. H. Wood, Brandon; N. R. Stone, Mobile, Ala.; Rev. R. H. Daniel, Fulton; Dr. C. E. Maddry, Richmond, Va.; Rev. S. E. Travis, Hattiesburg; Rev. D. I. Young, Eden; Rev. V. R. Meadows, Clara; Rev. Percy Ray, New Albany; Rev. Walter L. Johnson, Philadelphia; Rev. Montie A. Davis, Moss Point; Rev. Jewell Golman, Kreole; Rev. L. F. Haire, Bruce; Rev. Homer W. Roberson, Lexington; Mr. W. D. Cole, Philadelphia; Rev. John F. Measells, Amory; Rev. G. O. Parker, Magee; Rev. A. H. Childress, Coffeeville; Rev. J. D. Walker, Calhoun City; Rev. R. D. Pearson, Macon; Rev. J. F. Sullivan, Ocean Springs; Dr. T. L. Holcomb, Nashville, Tenn.; Lula H. Norris, Sunflower; Mrs. R. R. Bettie, Sunflower; Rev. Archie Davis, Monticello.

Miss Florida Waite, associate editor of the Sunday School Young People and Adults for ten years past has been elected secretary of library promotion. She succeeds Miss Frances Frazer, who recently resigned.

Southside Jackson, Percy M. Cooper, pastor, will begin a revival on November 28. Barney Walker will do the preaching and Percy M. Cooper will lead the singing.

Miss Frances Frazer, secretary of library promotion, of the Baptist Sunday School Board, has resigned. The cause of her resignation is Louis D. Marks of Memphis, Tennessee. They were married November 12.

Eupora: State Sunday School Secretary E. C. Williams was with the Eupora church for a Sunday school course of training the week of November 1-4 in the largest class of its kind the church has ever had. The book studied was Dr. Gaines S. Dobbins' new one, "The Improvement of Teaching in the Sunday School." It is a most excellent book, and no class can study it without great profit. Mr. Williams is a splendid teacher and the class was thoroughly interested throughout the school.—J. R. Reedy, pastor.

A recent visit to Winston-Salem, North Carolina, reminded us of the development of the modern missionary spirit. John Huss, the great Bohemian leader, died at the stake nearly four centuries ago, a martyr to the Christian faith. Nearly two centuries later, Count Zinzendorf and his associates at Herrnhut in Germany rekindled the fires of spiritual fervor which resulted in the Wesleyan revival, missionary work in India and other lands, and William Carey's labors in India. The Moravians stressed foreign missions, with insufficient emphasis on home missions. They were among the pioneers in North America, especially among the Indians. Their second oldest school is Salem Academy and College at Winston-Salem, dating back to 1772. Salem (peace) was settled in 1766, and with the community was established a congregation worshiping God.—E. C. Routh.

Class 20-43 of Naval Chaplains recently graduated at Williamsburg, Va. There were 32 members of the class. The denominational affiliation was Catholic 19; Methodist 6; Baptist 3; Lutheran 2; Presbyterian 1, and Unitarian 1.

Enon church, Panola county, is planning to climb higher. As it is debt-free we plan to dedicate our church soon.—Reporter.

Knoxo church, Walthall county: Pastor V. R. Crider taught a study course on the book, "How to Win to Christ." Fourteen took the course. The people gave them a little surprise shower at the close of the study course.

Bucatunna, Wayne county: Rev. Bruce Hilbun did some fine gospel preaching in our recent revival. There were 12 additions.—Mrs. J. R. Copeland.

Magee's Creek church in Walthall county surprised Pastor V. R. Crider at a recent business meeting by giving him a substantial raise in salary. Six dozen song books have also been purchased. All the work shows progress.

Statistics taken from Wayne County Association minutes show 21 churches. Five of these churches give 83% of all mission money given in the association. All five of these churches have both a W. M. U. and the EVERY FAMILY Plan of The Baptist Record.

The children of this generation are the responsibility of this generation. Few people know anything at all about life in a child-caring institution. Maybe you think you do! A great many people visualize an Orphanage as consisting of one or two large, drab, unpainted structures; the children as sad-faced, undernourished, poorly clothed, unhappy little creatures. That idea is a complete misconception. Here, there and everywhere, people in all stations and walks of life are waking up to the urgent need of placing a greater emphasis upon the proper care and training of children, particularly the boys and girls who are rendered homeless by circumstances over which they have no control. We are justly proud of our own Baptist Orphanage and grateful for the loyalty and devotion of Mississippi Baptists to this most worthy cause. Keep up the good work.

The investments we make in things or institutions nearest our hearts are unmistakable evidences of the quality of our ambitions. We heard of a farmer-preacher who paid \$2,000 for a registered Duroc-Jersey hog. Long before the depression he had lost his entire substantial fortune. He died a broken-hearted, repentant man. We heard of another thrifty preacher, nearly blind, during the pioneer days of education, who gave one hundred thousand dollars to Christian education. This was a magnificent sum nearly one hundred years ago. We know of many preachers, laymen and Christian women who have made large contributions to many of our worthy causes. Whatever our ideals are they will surely be reflected in the charter of our posterity. The enthusiasm, the degree, the regularity with which we support these Christian institutions will be the measure and quality of the returns on these investments. The only object of these great institutions is the production of men and women of the highest type.

History proves that Christian character is the one thing that counts. We are grateful to those who have made a contribution to the Orphanage, be it small or great. We are sure there are those who will want to make such a contribution at this another Thanksgiving season.

The many friends of R. D. Pearson, pastor of the First Baptist Church, Macon, will be glad to know that he is rapidly recovering from the recent automobile accident and plans to attend the State Convention. He says: "Our people here have been marvelous to us during these trying days. God has been good to us in that He has given us the love and fellowship of such a group as we have here. Letters, long distance calls and cards have poured in from many places bringing words of loving interest and of prayers. Such things as these have made a very painful experience a very sweet and helpful experience to us."

Hinds county prohibition election: Following the October meeting of the Central Mississippi Pastors' Conference, the Hinds pastors and one or two laymen met and elected Bro. Ira F. Metts, on Bro. Theo. Whitfield's motion, as their representative to launch a campaign to vote beer and wine out of Hinds county. An amendment by Dr. P. I. Lipsey pledged those present to give full support to Bro. Metts and the task.—W. E. Price, Jr.

Miss Joyce Wilkinson, Richmond, Va., editor of The Mountaineer, year book of Blue Mountain College, announces the students who have been elected to the feature section. A full-page photograph of each one will appear in the 1943 number. They are as follows: May Queen, Barbara Kerley, Lewisburg, Tenn.; Maid of Honor, Jennie Hill, Sumter, S. C.; Typical Freshman, Felton Burnside, Jackson; Charm, Dot Flowers, Terry; Capability, Monte McMahan, Batesville; Originality, Dot Turner, Wheeler, Ala.; Sportsmanship, Ann Loftin, Red Banks; Wittiest, Jeannetta Faires, Corinth; Versatility, Joyce Wilkinson, Richmond, Va.; Friendliest and Intellectual, Ruth Garcia, Buenos Aires, Argentina.

The Sunday school State Mission offering at the First Baptist Church, Yazoo City, Dr. Webb Brame, pastor, was more than \$100.

Dr. Edwin A. Bell has been designated the European representative for the American Baptist Foreign Mission Society. He will represent the society in Baptist mission projects on the continent and will keep in close touch with developments affecting the religious freedom of European Baptists. Until his appointment, Dr. Bell was director of promotion in the church's Council of Finance and Promotion.

Herbert Herrington, former pastor at Oil City, now taking work at Mississippi College, has accepted the pastorate at Center Ridge, Yazoo county.

BR.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Mantee	102	
Enon (Panola)	31	49
Olive Branch	48	53
Bethlehem (Jones)	58	66
Florence	120	40
Crystal Springs	422	129
West Side (Natchez)	84	39
Wallerville	85	38
Hardy (Grenada)	50	
Linn	81	92
Louisville	358	69
Clifton	50	68
New Albany	437	158
First church Jackson	954	246
Parkway	488	
Calvary Jackson	923	278

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

"They . . . went everywhere preaching the Word." Acts 8:4.

Certainly we must express our deep appreciation for members of the Mississippi Baptist Convention Board who have contributed so much toward unity, progress, love, and loyalty in the service of Christ. We have repeatedly said that, as a pastor, we always had some great deacons. In fact, not one time in 25 years of ministry, did we ever get into a cross with the Board of Deacons. We feel no pastor ever had a finer board with whom to work than we had for the year now ending.

The 1943 board members are: R. C. Holcomb, L. D. Sellers, F. J. Eubanks, J. I. Hill, G. E. Wiley, Madison Flowers, W. L. Shoemaker, W. L. Holcomb, E. D. Hurst, W. B. Abel, B. E. Phillips, S. E. Travis, F. V. McFatridge, C. J. Olander, S. H. Jones, J. M. Walker, Joseph Flowers, W. E. Lee, S. P. Powell, Barney W. Walker, H. L. Martin, W. L. Day, J. O. White, W. B. May, R. G. Graham, F. K. Horton, E. L. Byrd, Charlie Morgan, R. A. Morris, J. D. Ray, T. R. Coulter, C. E. Patch, H. W. Roberson, R. W. Porter, G. O. Parker, Nat Tracy, J. R. G. Hewlett (deceased), J. B. Parker, H. M. Shook, Paul Boothe, W. R. Cooper, W. A. Green, L. J. Crumby, D. I. Young, J. B. Dorroh, H. J. Logan, L. F. Haire, J. E. Barnes, Jr., George H. Gay, H. L. Rhodes, N. A. Edmonds, W. D. Gooch, J. D. Franks, J. D. Davis, W. W. Kyzar, W. A. Hewitt, G. C. Hodge, J. F. Brock, C. O. Daniel, F. M. Purser, J. L. Moore, C. Z. Holland, C. L. Bullard, W. D. Cole, R. D. Pearson, J. B. Quin (deceased), H. G. West, W. E. Hardy, Varda Smith, W. L. Green and Mack Jones.

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We are deeply appreciative of the blessings of God for the unexcelled cooperation of the pastors and the fine loyalty of the Convention Board employees in writing into history the record of one of the best years in Mississippi Baptist work.

Our department helpers, Miss Fannie Traylor, Editor A. L. Goodrich, Mr. E. C. Williams, Mr. Auber Wilds, and all their helpers, have been splendid to work with.

In the Convention Board office we have had the finest sort of help possible in the persons of Miss Eunice A. Sandlin, office secretary; Miss Bess Eva Schilling, bookkeeper; Mrs. D. Pridgen, assistant bookkeeper, and Miss Naomi Middleton, stenographer. Mrs. H. T. McLaurin and Mrs. Pat Rankin also gave valuable help for a few months of the Convention year.

Mr. Fred Langley has rendered an unusual service in the Service Men's Department. The field men made their contributions. Institution heads and helpers have been cooperative in every way.

REPORT OF CONVENTION BOARD OFFICE

"Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost."

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all,
Bring forth the royal diadem,
And crown HIM LORD of ALL."

Mississippi Baptists have been blessed in such abundant measure, certainly our hearts must be all aquiver with gratitude to God!

EVANGELISM: God has given us the five best years in soul winning in all our history for the period just ending. It is thought that baptisms usually take a tumble in a war year. Mississippi Baptists have experienced no appreciable let-down—this is because of the blessings of God upon a growing evangelistic emphasis and particularly as expressed in the mid-winter evangelistic campaign. At least as many as 500 churches participated in this campaign. More than 2,000 persons were baptized, 2,000 more won to Christ, and 2,000 persons rededicated themselves as seen by the visible prints of this Crusade.

The five-year record in baptisms is as follows: 1939, 12,282; 1940, 13,367; 1941, 11,242; 1942, 12,232; 1943 (figures not yet tabulated).

FINANCIAL SUPPORT: Mississippi Baptists have this year expressed their love for and loyalty to Christ by establishing a new record of financial support to all causes beyond the local church.

Our five best years are: 1943, \$745,505.75; 1920, \$699,994.91; 1922, \$575,909.51; 1921, \$539,303.29; 1923, \$475,216.45.

Many hope that this total may soar to ONE MILLION DOLLARS for Christ's work in 1944.

MINISTER RETIREMENT PLAN: We have 239 Mississippi Baptist pastors actively participating in the plan with 495 churches. Total certificates issued which includes pastors who have left the state for chaplaincy, retired, incomplete, and deceased, numbers 295. We have 27 Board members in the Plan.

BAPTIST RECORD BUSINESS MANAGEMENT (this department was placed in the hands of the executive secretary starting January 1, 1942): The five-year financial record of The Baptist Record is as follows:

Financial Record of Baptist Record

1939—Total Receipts	\$17,697.47
Total Expense	23,863.65

MEN, WE ARE UP AGAINST IT

Lawson H. Cooke

On November 1 our Southwide debts amounted to \$163,000. That's a lot of money and we have less than two months in which to raise it. We have told the world that we will be "Debt-Free in '43" and in order to make good our word, it will be necessary for every member of the Hundred Thousand Club to pay up in full before Sunday, December 19. Even that will not pay us out by the end of the year. We will need thousands of new members in the Hundred Thousand Club who will pay their dues in advance.

Men! When you go to church next Sunday, get an envelope, put some-

To the members of Coffeeville Baptist Church: Your church has made it possible for you to receive your denominational paper once each week. It is hoped that you will read it regularly with much pleasure and profit. May it serve as a constant reminder that it is your duty to be present each Sunday morning and evening for the worship of the Lord. Your assistance is greatly needed in a cause that is worth more than life. Let us support that cause with all that we are and have.—A. H. Childress, pastor.

thing in it, and mark it "Hundred Thousand Club. It will not be necessary to sign a pledge or membership card. Just put the cash in the envelope and it will be applied on our debts. But do it now!

Net Loss	\$ 6,166.18
1940—Total Receipts	\$20,231.94
Total Expense	27,480.41
Net Loss	\$ 7,248.47
1941—Total Receipts	\$24,008.65
Total Expense	29,952.22
Total Loss	\$ 5,943.57
1942—Total Receipts	\$29,978.34
Total Expense	26,612.99
Net Profit	\$ 3,365.35
1943—Total Receipts	\$40,642.39
Total Expense	33,742.52
Net Profit	\$ 6,899.87

Pastors and churches, Baptist Record employees, and department workers made real this unusual growth and development.

The first step came about three years ago when books were set up for auditing. This put Baptist Record records in shape for a proper analysis of that department.

The second step came in awarding a contract at a great saving—also using newsprint. This accounts for more than 50% of the saving.

The third step was in saving two-thirds of a salary in combining the positions of Editor and Circulation Manager.

The fourth step was in putting the Business Management upon the Executive Secretary, without compensation, thus saving more salary.

The fifth step was in effecting large savings in administrative costs—buying only that needed, correcting mailing lists, and thereby stopping a flood of returns that had to be paid for—also stopping a flood of complaints from post offices and subscribers.

The sixth step was in collecting accounts in arrears from both advertisers and subscribers—some of it running back into the years.

Another helpful step has been the growing subscription list.

So, you see you HAVE been helpful in much of this. Thanks!

We have now given instructions for the last step, so far as we know—namely, classifying lists, as exchanges, complimentary copies, E. F. Plan subscribers, individual subscribers, OFP subscribers, etc. It seems that this should have been set up along the way, but we have not found it anywhere. The workers in the Business Management Department have been busy in many matters, but they are just about ready to do this now.

State Mission budget totals for the last five years are as follows: 1939, \$37,500; 1940, \$40,000; 1941, \$43,500; 1942, \$57,000; 1943, \$73,730.

Many look to the day when Mississippi Baptists will put \$100,000 annually into the task of taking the Gospel of the Lord Jesus to all the people of this beloved State!

Our 1943 State Mission budget for all causes is \$73,730.00, which includes \$2,500 by Mr. R. G. LeTourneau for Evangelism, and also \$3,600 for Evangelism by Mr. W. L. Perry.

With this, Mississippi Baptists help 40 State Mission pastors preach Jesus every week throughout the state; help erect 15 houses of worship; maintain vigorous Sunday schools, Training Union, and Student Union departments; keep eight enlistment pastors in the field; help our Negro and Indian brethren in a small way; promote R. A. and G. A. summer camps; sent our 294,000 Gospel tracts, etc.

CONTRIBUTIONS: A large increase is registered in all columns in Mississippi Baptist work for the year. 1943 records show totals as follows: Cooperative Program \$269,036.04 (1942—\$179,783.56); Designated, \$345,724.16 (1942—\$211,244.37); Now Club, \$130,745.19 (1942—\$102,498.56)—we observe this item should have run over \$180,000 each year. Grand total 1943, \$745,505.75—the best year in Mississippi Baptist history.

PREACHING, PROMOTIONAL AND OVERHEAD COST: Cooperative Program, \$24,398.14; W. M. U. budget expense, \$8,871.17; Now Club expense \$2,727.86. (Christian Education bore a similar amount)—total \$36,997.17. Take from this Baptist Record PROFIT—\$6,899.87—which has always been carried in this column and we have the net sum of \$30,097.30 which is an improvement over previous years.

The percentage of cost in this item stands at the LOW of 4%. This is a great improvement over the 16% of 1939.

Thursday, November 18, 1943

The Baptist Record

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A. L. GOODRICH.....Editor
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The Editor of The Baptist Record does not necessarily endorse an article to which the signature of the contributor is attached.

BAPTIST RECORD REPORT

By A. L. Goodrich
Editor and Circulation Manager

(Following is the report of the editor and circulation manager of The Baptist Record, to the State Convention, meeting at Jackson, Nov. 16-18, 1943.)

The circulation of The Baptist Record November 1, 1942, was 28,350, November 1, 1943, it was 36,601. This is a gain of 8,751 for the year. This increased circulation is most gratifying. It is a good sign of increasing interest and enlistment of Mississippi Baptists.

We call attention to the fact that as the circulation of The Baptist Record increases, so does interest in Baptist affairs increase. As circulation has grown, so have the financial receipts. It is still true that "Informed Baptists are better Baptists." It is also true that informed Baptists do more. Many have aided in helping The Baptist Record attain this large circulation—the greatest in its history. Our State Secretary, Dr. D. A. McCall, has given whole-hearted support. The enlistment pastors and the rural evangelists, faithful pastors, state workers and consecrated men and women have preached about, paid for and promoted The Baptist Record. To every one of these we say, "Thank you" with all that the word can mean.

As Editor F. W. Tinnin of Louisiana well says, "The mightiest force in our hands for arousing the people to the urgency of our Lord's Great Commission is our denominational press. It is 'the voice in the wilderness' sounding a clear, clarion note that will arouse the sleeping, put purpose into the heart of the unconcerned, and inject determined zeal in the soul of the indifferent."

The Baptist Record is the ONLY means for keeping up with Baptist affairs both in Mississippi and throughout the world. Without its weekly visits many churches and many Bap-

tists would gradually lose contact with the various phases of our work.

The Baptist Record is the promotional agency for the organized work of Mississippi Baptists. It promotes every part of our work. Every department is promoted at no cost to those departments. Probably greater progress has been made by the various departments in the last five years than in any similar period in Baptist history. AND it is significant that during those same five years the circulation of the Record has exceeded all records. It is also a great denominational stabilizer. Its pages are open to all Baptists to present within reason their viewpoints. Many times articles are published that do not agree with the editor's views, but the editorial policy is that religious freedom includes the freedom of expression. The Baptist Record furnishes 16 pages of good wholesome reading each week.

The Baptist Record indoctrinates its readers. Many of our Mississippi Baptists have little if any doctrinal information. The pastors are doing the best they can with the time they have, but they can't use all their time for doctrinal instruction. The Baptist Record keeps Baptist doctrines ever before the people and prevents misunderstandings about the work. Never have I heard of a regular reader of the Record propagating the devil's lie that "it takes 90 cents out of every mission dollar to send money to Foreign Mission fields." But many false rumors float around, gladly propagated by some who know better but have selfish reasons, and the uninformed Baptist (non-subscriber), is fertile soil for such rumors. One of the best ways to keep Baptists on the main road and in high gear is to get The Baptist Record in their homes.

The Baptist Record is a good assistant pastor. Pastors with their many duties can't visit their people weekly, but the Record does that very thing.

The EVERY FAMILY Plan is a proven success. It not only has succeeded in Mississippi but other Southern Baptist states have promoted it and found it "worthy and well-qualified."

The EVERY FAMILY Plan does three things:

1. The EVERY FAMILY Plan helps reach the unenlisted. Going into every resident home every week, it gradually enlists some who are unenlisted.

2. The EVERY FAMILY Plan raises the spiritual temperature of the people.

3. The EVERY FAMILY Plan costs little—only 8 1/3 cents per family per month. It is now working in more than 600 churches.

What the Baptist Record Needs

1. A realization on the part of the pastors that the Record will help their work.

2. The backing of all pastors. They can help by promoting some plan for

enlarging the circulation of the Record in their churches. The EVERY FAMILY Plan is the best. But there are other plans. ANY plan is better than NO plan.

3. The Record needs to have every Sunday school superintendent endeavoring to get every teacher and officer to subscribe for the Record.

4. The Record needs to have every B. T. U. director getting the B. T. U. workers to subscribe for the Record.

5. The Record needs every W. M. U. actively supporting the Record by pushing the EVERY FAMILY Plan or by getting clubs of subscribers.

6. The Record needs every Brotherhood officer standing back of it. The Baptist Record is our paper. LET'S SUPPORT IT.

BR

Contributed Editorial

BY INVITATION OF THE EDITOR
By this means we hope to give our readers a cross section of Mississippi Baptist thought.

TEACHERS CAN BE MISSIONARIES

We, Americans, are firmly convinced that separation of church and state is absolutely correct. However, there is no law in the United States of America that prevents a Christian teacher from passing on his or her religious beliefs by LIVING THE TRUE CHRISTIAN LIFE.

I am sure a great many souls have been saved by the actions of some Christian teacher. I have never seen a successful public school teacher that was not a Christian. Yet, the only non-Christian teacher I ever saw was a failure.

A teacher in a public school has an opportunity equally as great as any missionary on the foreign field. How many avail themselves of this opportunity? It does not matter what church your are affiliated with, the basic principle of Christianity, FAITH IN JESUS CHRIST, can be taught by a teacher's action in the school and the community. How can any teacher demand the respect of any pupil unless he or she is living the life that commands the respect of those with whom they come in contact? GOD GIVE US MORE CHRISTIAN TEACHERS IN ACTIONS AS WELL AS WORDS.

A TEACHER.

BR

WE NEED \$50,000 CASH ON OUR \$104,000 BOND CALL DECEMBER 1, 1944!

BR

Complete the Blue Mountain College Endowment Fund within the next six weeks to the glory of God.

BR

The many friends of Dr. W. H. Sumrall, Mississippi College dean, will be glad to know that his condition is improving. He is a patient in a Vicksburg Hospital.

When Theodore Roosevelt was police commissioner of New York he asked an applicant for a position on the force: "If you were ordered to disperse a mob what would you do?" "Pass around the hat, sir," was the reply.

TO ALL CHRISTIANS GREETINGS:

As the global war moves toward its climax, woes will increase along with reliefs. At home, distresses will be widespread as the casualty lists enlarge, and abroad relief will come to many with the benevolent measures of Allied forces benefiting millions who have long endured the horrors of war.

In the final outcome of this war, God will have the deciding word. He Who is above all, Who "maketh wars to cease unto the end of the earth" and "burneth the chariot in the fire," calls upon all to be still and know that He is God, and that He will be exalted in the earth (Ps. 46). The issues of this global war are in His hands.

Therefore, it is important that Christians be found with their faces toward the Lord. The ordinance of prayer must be used if its benefits are to be obtained. If used by few, the blessings will not be the same as if used by many who have come into a union of prayer for His mercy in this crisis hour.

Assemblies for prayer are a necessity in public calamities like war, if we are to have public answers from God in the blessings of victory over our foes and peace with honor. We know that He favors us if He does not allow our enemies to triumph over us. But can we expect the blessings which He must be asked to give if we do not ask for them?

Spiritual front victory has more to do with battle front victories than is generally recognized. Therefore let all Christians who can possibly do so observe at home in church and community, Thanksgiving Day as a day of prayer with thanksgiving.

Pray for revival!

Great Commission Prayer League
808 N. LaSalle Street
Chicago 10, Illinois

LEAF RIVER CHURCH REMEMBERS SERVICE MEN

Dear Brother in Service,

We would like for you to know that we not only have your name on our church Honor Roll, but on our Service Men's Honor Roll. We have begun a Service Men's mailing list. We have you on our hearts so we write.

We have been endeavoring to send each of you a Sunday school quarterly for service men which we hope will be spiritual help for you. As we meet from time to time we will be thinking of and praying for you. May we ask that you pray for us as we try to carry on for the Master here at home.

We would like to have a card or a letter from you any time.

You're in Christian love,

LEAF RIVER CHURCH.

(Editor's Note: The above is a copy of the letter sent to each service man by Leaf River church, Smith county.)

Marvin Jones has resigned as pastor at Center Ridge church, Yazoo county, and is now in training at the Great Lakes Naval Station.

The Best Post-war Plan: The best long-range, post-war plan is contained in God's word: "Seek ye first the kingdom of God." This plan will work with nations as well as individuals.—Frank E. Skilton.

Thursday, November 18, 1943

THE BAPTIST RECORD

5

GOING PLACES

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." **Our Motto:** "Ask the people, they'll subscribe."



REV. A. V. FAGGARD

**SOUTH LAUREL ADOPTS
EVERY FAMILY PLAN**

**It is No. 669 on the EVERY
FAMILY List**

South Laurel church under the leadership of Pastor A. V. Faggard has adopted the EVERY FAMILY Plan of The Baptist Record and now joins the near 700 churches that are using the popular and progressive plan.

The pastor is a student at Clarke College but managed to find time to lead them among progressive lines. During his two years' pastorate, they have put a new roof on the church and new paper on the auditorium walls. The church has been painted inside and out. A budget has been adopted and for the first time in the history of the church they are paying regularly to the Cooperative Program.

Jones county now has Record readers as follows: ANTIOCH 34; BEACON 15; BETHEL 16; CENTERVILLE 35; County Line 1; ELLISVILLE 118; Estabutchie 1; HARMONY 37; Fairfield 2; LAUREL FIRST 424; SECOND AVENUE LAUREL 137; Lowrey Creek 10; MOSELLE 35; MT. ORAL 54; OVETT 48; PECAN GROVE 19; PINE GROVE 46; SAND HILL 21; ING 14; WEST LAUREL 163, and SOUTH LAUREL 42.

**People Congratulate Pastor on
EVERY FAMILY Plan**

Rev. A. A. Jackson, who recently led all his churches to adopt the EVERY FAMILY Plan, writes as follows, "I have never put anything in my church that has gotten as many compliments as The Record has, especially those who did not know we had a paper."

**Chaplain Eure Wakes Up
Too Soon**

"I had a dream recently that I think might be of some interest to you. I thought that I had presented the EF plan to one of the Baptist churches here in El Paso, and they had adopted it and were ready to send The Baptist Record a check for \$1,000 for the first year's subscription. I am sorry that I woke up here before I got the check."—Otho A. Eure, base chaplain.

One Welcome Anonymous Letter
Some good friend of The Baptist

Record sent us an anonymous letter. Ordinarily we do not pay attention to anonymous letters, but this one was entitled to attention for two reasons:

1. It was in reply to the questionnaire which was published for several weeks during the summer.

2. The writer, after discussing some other helpful things, said, "I am inclosing two \$5 bills to be applied to EVERY FAMILY subscriptions to the church of Rev. Mr. _____ at _____. When and if they begin reading The Record regularly, I believe the church will be built more easily."

Anyone else desiring to write us an anonymous letter is hereby invited to do so provided they inclose two \$5 bills.

**Small Church Adopts EVERY
FAMILY Plan**

Magnolia (Jackson County) is No. 670

The letter below speaks for itself:

"I am sending a list and the money from a little country church here in Jackson county that I try to preach to two Sunday afternoons a month. When I presented the plan, they were glad to adopt it. The church is: Magnolia Baptist Church, address: Ocean Springs, Rt. 1. The clerk is Mrs. M. E. Overstreet.

"This little church has a small membership, but they are trying to do something for the Lord. Pray for us."

One fine thing about the EVERY FAMILY Plan is that it makes all churches equal. The smallest church with the EVERY FAMILY Plan is equal to the largest church with the EVERY FAMILY Plan, membership considered.

Record readers in Jackson county are now listed as follows: EAST MOSS POINT 69; ESCATAWPA 41; GAUTIER 19; KREOLE 44; MOSS POINT 70; OCEAN SPRINGS 20; PASCA-GOULA 298; RED CREEK UNION 21; Vancleave 7; WADE 18; Bel Fountaine 8; FORT BAYOU 18; WATTS MEMORIAL 110, and MAGNOLIA 6.

Pastor Sends Sample

Pastor H. D. Hawkins is a strong believer in the EVERY FAMILY Plan. For several years he has had it in his churches. Having recently become pastor of Mt. Pleasant church in Leake county he immediately made plans for the Mt. Pleasant church to have the Record.

Concerning this church he writes, "I have another EVERY FAMILY list for you and it is to be a trial or sample. I know that when they get the sample and use it for a month they will want more, others have, so please accept money order for the following names for one month and if the sample has the effect that it has had on others, the money will be sent for more. In fact, I have decided that if I pastor a church it must be an informed church and I know of no better way to get information about Baptists and what they are doing than by using the Baptist paper."

**East Tupelo Continues EVERY
FAMILY Plan**

A letter from Pastor J. I. Berryhill states, "We made up our budget yesterday and included The Baptist Record in it." The church already had the EVERY FAMILY Plan and thus shows the appreciation of a plan that has been adopted by more than 600 churches in Mississippi.

BASSFIELD BAPTISTS DEDICATE CHURCH



JOE HUDSON

and Rev. Joe Hudson.

A member of the Bassfield church writes as follows concerning Pastor Joe W. Hudson:

"Our church is greatly indebted to our present pastor, Rev. Hudson, for the wonderful way in which he has led us for the past three years. We are confident the church and entire community appreciate him to the fullest measure. At the beginning of his work with us we owed \$5,200. Every penny has been paid and we also paid \$915 for a gas heating plant. We want every one to know this was done in partnership with the great God of heaven and He is truly the Great Partner. We are giving Him all the praise and honor."

(Pastor Hudson asks that we remind our readers that Bassfield is an EVERY FAMILY church.—Editor.)

BR

**SOUTHSIDE BAPTIST CHURCH, OF
JACKSON, IS DEBT-FREE**

On September 22, 1943, the Southside church, Percy M. Cooper, pastor, paid the entire indebtedness on the church building. We are still rejoicing because of God's goodness to us.

We have also purchased a pastor's home, and it is one that is a credit to any church. The church is proud of it and the pastor and his wife are rejoicing in it.

Our budget for 1943 has been met and exceeded, even though some outsiders were doubtful about it. There is no doubt as to the leadership and blessings of God in Southside, and to Him go all the glory and praise. Some time in the near future, in December, perhaps, the church will have a dedication service.

Just four years ago we went into our first building which was an old dwelling converted into a church and today we rejoice that God has given to us a beautiful new building and it is paid for. God has prospered us since that day, and our thanks and praise go to Him daily.

Our next goal, the Lord being willing, is to seat the church with new pews. The pews we now have are the ones we made for the old building and they do not fit the present building and there are not enough of them.—Mrs. Percy M. Cooper.

BR

When every Baptist church in Mississippi is on the Glory Roll what a day of rejoicing that will be. See page 7.

**WE NEED \$50,000 CASH ON OUR
\$104,000 BOND CALL DECEMBER 1,
1944!**

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laron Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwin Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centreville.

The list of district officers is printed below for special benefit of the associational officers with whom these district officers work. It is also of importance to the state officers because the various chairmen must communicate with them in putting over plans for the year.

How we missed all absent associational officers in our clinic for them held within the past two weeks. We had only 41 superintendents present out of 66 who are serving. We had representatives from all but 19 associations. The absent ones were as follows: District 1, Madison county; District 3, Carroll, Grenada, Montgomery, Marshall, Tate, Tallahatchie/Yalobusha; District 4, Monroe and Tishomingo; District 5, Clay; District 6, Smith; District 7, Covington, Green, Perry and Wayne; District 8, Franklin, Marion and Pike.

It will be impossible to pass on to you, the absentees, the helpful discussions that we had concerning the promotion of W. M. U. work through our associational organization. However, I will give you the main points of emphasis.

We attempted to show the necessity of all associational officers working together by using the figure of the W. M. U. Hand on page 1 of the 1944 Year Book and changing "W. M. U." on the wrist to "Associational W. M. U." We named the thumb "Superintendent," the index finger "Young People's Leader," the middle finger "Mission Study Chairman," next finger "Stewardship Chairman" and the little finger "Community Missions Chairman." You will be able to see your own responsibility by comparing the work of the thumb in its relationship to the fingers.

"Unity" was the key word in all our discussions—we attempted to look at our task as "unified" through our Chief Aims, page 16, and following in 1944 Year Book as tied together in our Plan of Work; also through our Missionary Topics Theme for the year, pages 13 and 14.

We discussed associational institutes for the study of the Year Book in January and rallies as means by which we can magnify our task and keep together in our efforts. We are planning to give you some help in putting over an association-wide study of Year Book in January.

District Officers For the Year

District 1—
District Chairman—Mrs. Webb Brame, Yazoo City.
Young People's Counselor—Mrs. G. A. Carothers, First Baptist Church, Jackson.

Stewardship Chairman—Mrs. W. A. Lyle, 224 Princeton street, Jackson.
Community Missions—Mrs. S. C. Ray, Durant, Miss.

Mission Study—Mrs. Cecil Pritchard, Crystal Springs.

District 2—
District Chairman—Mrs. J. A. Anderson, Belzoni, Miss.

Young People's Counselor—Mrs. An-

drew Alexander, Greenville, Miss.

Stewardship Chairman—Mrs. Chas. Treadway, Leland, Miss.

Community Missions—Mrs. Kirby Henderson, Money, Miss.

Mission Study—Mrs. Nat Tracy, Ruleville, Miss.

District 3—

District Chairman—Mrs. W. E. Lee, Como.

Young People's Counselor—Mrs. E. A. Pryor, Calhoun City.

Stewardship Chairman—Mrs. J. L. Travis, Batesville, Miss.

Community Missions—Mrs. Hettie Embrey, Duck Hill, Miss.

Mission Study—Mrs. W. J. Evans, Calhoun City.

District 4—

District Chairman—Mrs. F. V. McFadridge, Plantersville, Miss.

Young People's Counselor—Mrs. J. J. McKinstry, Tupelo.

Stewardship Chairman—Mrs. J. B. Parker, Ripley.

Community Missions—Mrs. Earl Green, Tupelo.

Mission Study—Mrs. A. B. Pierce, New Albany.

District 5—

District Chairman—Mrs. J. H. Newton, Shuqualak.

Stewardship Chairman—Mrs. Ida Burrell, Sallis, Miss.

Community Missions—Mrs. H. W. Shuffield, Rt. 2, Columbus.

Mission Study—Mrs. J. D. Ray, Starkville, Miss.

District 6—

District Chairman—Mrs. H. F. Broach, Meridian.

Stewardship Chairman—Mrs. H. C. Parker, Meridian.

Community Missions—Mrs. H. E. McCormick, Pachuta.

Mission Study—Mrs. J. W. Taylor, Carthage.

District 7—

District Chairman—Mrs. J. H. Matthews, Gulfport, Miss.

Young People's Counselor—Mrs. H. B. Longest, Gulfport.

Stewardship Chairman—Mrs. O. P. Estes, Picayune.

Community Missions—Mrs. E. C. Fishel, Hattiesburg, Miss.

Mission Study—Mrs. W. S. Freeland, Lucedale.

District 8—

District Chairman—Mrs. L. L. Toler, Gloster, Miss.

Young People's Counselor—Mrs. E. T. Harvey, Liberty, Miss.

Stewardship Chairman—Mrs. S. D. Moak, Bogue Chitto.

Community Missions—Miss Mattie Mae Burkett, McComb, Miss.

Mission Study—Mrs. R. E. Tyrone, Prentiss, Miss.

The Window of Y. W. A.

Once when riding on a train at night I saw a lighted window shedding its light over the darkness of the countryside. That lighted window made me think how great a need there is for light to dispel the darkness which is engulfing the world. As I thought of lights, there came into my mind a picture of a window, the width of which was great enough to

give a view of the world and from which was streaming not one but many lights. Around that window was gathered a group of Young Woman's Auxiliary members attracted there by the brilliancy of the things which it was revealing.

From that window a light shown into every corner of the world, and that group saw Christ's followers at work among the various peoples of the earth. Their world vision was broadened by learning of the needs of the people of Africa, China, the Canal Zone, Cuba, Japan, Mexico, Palestine and Syria, Europe, South America and our own United States. After seeing those valiant followers at work they looked out of the "window toward the East" and voiced their prayers together for God's blessing upon the work of His servants.

—Year Book.

Other beams shine out to shed light upon the work of each committee, each officers, sharing through the pages of "The Window" plans that have worked effectively in other Y. W. A.'s. It is a revealer of needs, opportunities and responsibilities.

Give THE WINDOW OF Y. W. A. this Christmas.

Price \$1.00 per year from Woman's Missionary Union Literature Department, 1111 Comer Bldg., Birmingham 3, Ala. Give name as you wish it to appear on gift card sent at Christmas.

C hildren's
H earts
R ejoice
I n
S omething
T hat
M onthly
A ppears
S o

Give them WORLD COMRADES at Christmas!

(Give name as you wish it to appear on gift card sent at Christmas.)

Price, \$1.00 per year from Woman's Missionary Union Literature Department, 1111 Comer Bldg., Birmingham 3, Ala.

Woman's Missionary Union through World Comrades is continuing to break down racial hatred, prejudice and ill-will by creating a feeling of friendliness among boys and girls around the world. World Comrades, the very attractive monthly magazine published by Woman's Missionary Union, presents to the boys and girls in the homes of Southern Baptists the opportunity to see the world through friendly eyes.

World Comrades furnishes attractive program material for Girls' Auxiliaries, Royal Ambassadors and Sunbeams. It carries delightful accounts of many interesting experiences of our missionaries.

The attractively arranged Prayer Calendar not only gives an opportunity for boys and girls to pray definitely and intelligently for the missionaries in every field of the Southern Baptist Convention, but also makes them better acquainted with the missionaries.

And from the point of view of the missionary, speaking from experience, arduous tasks on the mission field have been lightened after letters from G. A's and R. A's are received saying, "We remember you in our prayers."

Someone has said, "Today when the world is at its worst it is the responsibility of every Christian to be at his best." We cannot be at our best unless we are well-informed Christians. We owe it to our young people to place in their hands the best in missionary education. Through reading World Comrades we can break down racial prejudices and build up lasting friendships.—Year Book.

BR

CHAPLAIN BROWN RIDES A BOMBER

(Chaplain Willis Brown has written the editor an interesting letter from his headquarters in an old English castle. He says he reads The Baptist Record all the way through—even the advertisements, and finds it all good! We share part of his letter below.)

Our camp is convenient enough under the circumstances. It is rather spread over two or three long sloping hills, which can get very muddy when it rains although we have the main roads and trails paved. We dare not go out very far without raincoat and overshoes. Surely some of you dear friends have prayed for us. The work is more heartening and enjoyable, in spite of trying crises at times, than almost any other I have done, except it is a little too far from home.

My introduction to the group was a trip in a big bomber with the air executive officer, a lieutenant colonel at 24 years old, and five others, to the scene of the crash of one of our planes, which killed nine of our key men and one other officer from wing headquarters. We landed as near the crash as possible and went as far as we could in a British "lorry," and walked the last two hours up a steep and rocky hill. It was difficult to identify each man. I was left to escort the bodies back to Brookwood National Cemetery, where all our men who die here are buried. Such bald, stark tragedy makes men stop and think about the eternal verities of life and of death.

The food and quarters are excellent. We get ice cream about twice each week—home-made—and more or less fresh eggs about as often. I am now quartered in one of these old English castles surrounded by high brick walls, lovely gardens, and well kept lawn bordered by hedge, but it is about three miles from camp. I am going to move closer in soon, probably into the room I shall be using for an office.

Give my regards and best wishes to the folks I know. May heaven's blessings be upon you and yours.

Sincerely yours,

WILLIS BROWN.

BR

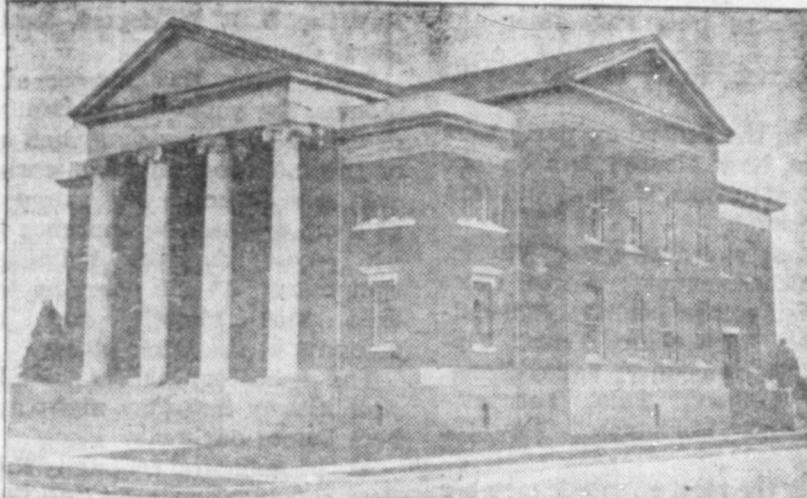
We need \$50,000 cash on our \$104,000 bond call December 1, 1944!

Thursday, November 18, 1943

THE BAPTIST RECORD

7

CANTON BAPTISTS CELEBRATE CENTENNIAL



First Baptist Church, Canton, Mississippi. Erected 1918.

REV. C. Z. HOLLAND
Pastor, First Baptist Church since 1938.

The First Baptist Church of Canton celebrated their centennial on October 31.

Centennial speakers included Rev. Charles St. John, Dr. P. I. Lipsey, Major C. N. Harris, Dr. L. B. Campbell, Herman Dean, E. A. Howell and Rev. Thos. L. Wooten.

Morning and afternoon services were held. A barbecue dinner was served at noon.

Dr. C. M. Wells, chairman of the Board of Trustees, presented Pastor C. Z. Holland and wife with a beautiful set of Haviland china at the close of the service, this being the sixth anniversary of the pastor. On the fifth anniversary the pastor and his wife were presented a set of sterling silver.

Rev. C. Z. Holland's pastorate began November 1, 1937. He came from the Baptist Convention Board in Jackson, where he served as promotional secretary for one year, coming to that work from Newton, Mississippi. At Newton he served as pastor of the church for three years and president of Clarke College for two years. He is a graduate of Mississippi College and the Southern Baptist Theological Seminary. During this period 350 members have been received into the church, 102 coming on profession of faith and baptism. In the past six years more than \$23,000 has been given to missions and benevolences and the total of contributions amount to \$73,300. The church indebtedness of \$3,600 has been completely retired and more than \$7,000 has been invested in government bonds.

Dr. P. I. Lipsey, former editor of The Baptist Record for 25 years, has written an excellent account of the

centennial celebration, which follows:

"I was glad to accept the invitation of the First church in Canton to rejoice with them Sunday when they celebrated their history of one hundred years. It was a happy crowd, and they had reason to be so. A fine but brief history of the church written by Deacon Howell was most interesting and inspiring. Deacon Dean read greetings from former pastors who could not be present, and other friends. Sunday School Superintendent George Smith-Vaniz spoke a few words about his quarter of a century in service. Mrs. Dean gave a good musical program.

"Pastor C. Z. Holland and his wife were perhaps the happiest of them all. The church was never in better condition. The members showed their appreciation of the pastor and his wife by presenting them with a handsome and valuable set of china.

"Former Pastors T. L. Wooten and L. Bracey Campbell gave interesting talks. Greetings were given by representatives of other churches in the community. Many neighboring churches were represented. There were said to be more than 500 people in the house and a radio carried the program to many on the outside. This scribe brought the closing message in the afternoon. The eleven o'clock hour was given to hearing a great message from Rev. Charley St. John, who illustrated his sermon by many experiences of his as superintendent of the Bowery Mission in New York.

"Dinner was served in the street near the church. It is said that 500 pounds of meat was barbecued for the occasion. It was a good dinner and a glorious day. This church is now one of the leading churches in the state in its interest in and contribution to missions. The Lord is richly blessing Pastor Holland and all the people."—P. I. Lipsey.

The following served on the various committees:

Decoration—Mrs. Isaac Edwards, chairman; Mrs. Hester Fox, Mrs. E. A. Howell.

Registration—Mrs. Walter McLellan, chairman; Mrs. Clyde Edwards, Mrs. Martha Fulmer, Mrs. P. R. Williamson, Mrs. Clarence Hart.

Reception—Mrs. Walter Stokes, chairman; Mrs. W. E. Tucker, Mrs. C. C. Caughen.

Nursery—Mrs. John H. Haley, chairman; Mrs. Earl Holland, Mrs. J. W. Barnett, Mrs. N. S. Estess.

Distribution of Centennial Booklet—Mrs. Earl Goolsby, chairman; Mrs. Grady Morgan, Miss Jean Cockerham, Miss Janette Mangum.

Sound system—J. D. Maness, chair-

**ROLL CALL OF CHURCHES
BLUE MOUNTAIN COLLEGE
ENDOWMENT CAMPAIGN
Glory Roll**

(These churches have exceeded their "announcements.")

Skene, Mt. Moriah (Calhoun), Indian Springs (Jones); Walnut Grove, Tupelo Calvary, Lowland (Leflore), Improve (Marion), Blue Mountain, Louisville, Pleasant Home (Jones).

Honor Roll No. 1

(These churches have obtained more than 75% of their "announcements.")

Pine Grove (Clarke), West Point, Cary (Deer Creek), Leland, Louin, Lyon, Senatobia, Friendship (Wayne), Blythe Creek (Zion).

Honor Roll No. 2

(These churches have obtained more than 50% of their "announcements.")

Corinth First, Arcola, East Salem (Greene), Clinton, Jackson First, Lexington, Fulton (Itawamba), Meridian 15th Ave., Midway (Lauderdale), Greenwood First, Holly Springs, Ripley, Grenada.

Helpers' Roll

(These churches have obtained from 1% to 49% of their "announcements.")

Antioch (Alcorn), Bear Creek (Attala), Canaan (Benton), Boyle, Bruce, Providence (Carroll), Amity (Chickasaw), Ackerman, Harmony (Clarke), Crystal Springs, Mt. Horeb (Covington), Belzoni, Hernando, Lucedale, Biloxi First, Jackson Griffith Memorial, Goodman, Bay Springs (Jasper), Calvary (Jones), Center Ridge (Kemper), Oxford First, Meridian First, Crooked Creek (Lawrence), Carthage, Hattiesburg First, Bissell (Lee), Itta Bena, Fair River (Lincoln), Canton First, Slayden (Marshall), Crosby (Mississippi), Center Hill (Monroe), Bluff Springs (Neshoba), Conehatta (Newton), Elim (Noxubee), Self Creek (Oktibbeha), Batesville, Brewer (Perry), McComb First, Ecru, Steen's Creek (Rankin), Marks, Forest, Magee, Lorena (Smith), Indianola, Friendship No. 2 (Tallahatchie), Coldwater, Whitten Town (Tippah), Old Ham (Tishomingo), Fayette (Union), Old Oak Grove (Union Co.), Tylertown, Ellison Ridge (Winston), Tillatoba (Yalobusha), Yazoo City, Mathiston (Zion).

Men and women are praying that the churches on the two honor rolls and the "Helpers'" roll will attain the "Glory" roll before the end of the year, and that all of the 1580 Baptist churches in Mississippi will attain the "Glory" roll.

Names of other churches will be

man.

Ground chief—D. A. Spence, Boy Scouts assisting.

Food servers—N. S. Estess, chief; Mrs. Floyd Black, Mrs. W. J. Guy, Mrs. Hal Gillespie, Mrs. J. R. Fancher.

Menu—Mrs. M. S. Hill, chairman; Mrs. W. R. Crosby, Mrs. W. R. Shepherd.

Coffee—Mrs. H. B. Williamson, chairman; Mr. and Mrs. Shelby Nichols, Frederick Edwards.

Barbecue—P. R. Williamson, chairman; M. M. Cloud, Howard Green, Tom Riddell, N. S. Estess.

Ushers—David Spence, chairman; Roy Shelton, Earl Holland, Earl Goolsby, Hal Gillespie, W. A. Sims.

Transportation—Earl Holland, chairman; John H. Haley, Edwin Lee.



E. N. WILKERSON
Pastor of Lexington Avenue Baptist Church, Danville, Kentucky, leads Religious Emphasis Week at Mississippi College.

WILKERSON IS MISSISSIPPI COLLEGE RELIGIOUS EMPHASIS PREACHER

Rev. E. N. Wilkerson, pastor of the Lexington Avenue Baptist Church, Danville, Kentucky, will lead the Religious Emphasis Week, Nov. 21-26, at Mississippi College. He is a graduate of Mississippi College and the Southern Baptist Seminary at Louisville, Ky.

Troy Prince, assistant pastor of the First Baptist Church of Brookhaven, and former MC student, will be in charge of all music. Special music will be furnished by local students.

—BR—

Providence, R. I.: A portrait of the late Clarence Augustus Barbour, president of Brown University from 1929 until his death in 1937, has been presented to the university as a gift of Mrs. Barbour. The presentation took place in connection with commencement exercises held last month.

—BR—

Mrs. David E. Guyton, teacher of history in Blue Mountain College and editor of the Mississippi Woman's Magazine, is receiving requests from all over the nation for copies of "My Family," a short history of the L. S. Rogers family of North Mississippi, which she had published about two years ago. A daughter of the late Capt. Leander S. and Martha Graham Rogers, Mrs. Guyton, who, before her marriage, was Miss Corinne O'Neal Rogers, set out merely to jot down a little data for the members of her immediate family and their descendants. Little by little the data grew into a modest volume which she was urged to have published along with family portraits and other pictorial matter.

—BR—

Complete the Blue Mountain College Endowment Fund within the next six weeks to the glory of God.

—BR—

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"BAPTIST FOUNDATION FACTS"

J. W. Lee

The reader will note that the title to this article is a quotation. The heading of an article on page 12 of this issue by Bro. C. J. Olander in which he gives the "facts" about the Texas Baptist Foundation.

No one, so far as I know, questions the "facts" about the Texas Foundation. It is what Brethren Taylor and Olander conclude from the "facts" that are the points in this controversy. They conclude that since the Texas Baptist Foundation is accomplishing the purposes for which it was created therefore a Mississippi Baptist Foundation will accomplish a desired end.

Just as well conclude that because a Mr. Brown succeeded in growing oranges in Florida, therefore, Mr. Brown's brother can succeed in growing oranges in Maine.

My contention in their controversy is that conditions in Mississippi are not the same as in Texas and therefore the advocates of a Mississippi Foundation should not continue to hold up Texas Baptists as an example for Mississippi Baptists to follow.

Let us consider some of the "facts" given. Fact No. 1. I quote: "The Baptist Foundation of Texas was created by the General Convention of Texas in annual session in Amarillo in November 1930. At that time Mr. Hardin had given to Texas Baptists only \$400,000." From this "fact" we learn that Mr. Hardin gave \$400,000 to Texas Baptists before there was a Foundation. Is there a Mr. Hardin or a Mr. Anybody else in Mississippi who has given as much as \$100,000 to Mississippi Baptists? Bro. Olander tells us that this \$400,000 was given to Baylor University. This shows that liberal Baptists can and will give to Baptist institutions when there is no Foundation. As long as this \$400,000 was invested by the trustees of Baylor University, the University received ALL the interest. When it was taken over by the Foundation the University receives only what was left after the operating cost of the Foundation has been fully met.

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If conditions in Mississippi are the same as in Texas there is a Baptist somewhere in Mississippi who has already given a large sum of money to one of our institutions, as Mr. Hardin of Texas did, and is only waiting for the creation of a Foundation before distributing his fortune. Will Bro. Olander tell us who he is and what institution has benefited by his large gift?

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Is there a similar trust in Mississippi from which the donor is receiving ALL the interest and will continue to do so until the donor receives more than a third of a million? Will Bro. Olander tell us who he or she is, the name of the trust and the amount in-

volved? If there is no such person or trust I insist that conditions in Mississippi and Texas are not the same.

Bro. Olander says: "The Baptist Foundation of Texas when created did not have a dollar . . . the directors of the Baptist Foundation of Texas did not know where the operating cost would come from." This statement is misleading, in the light of Bro. Olander's own utterances.

In a preceding paragraph he says: "It is definitely known that Mr. Hardin was waiting for the creation of an instrument like the Baptist Foundation before he distributed his fortune." If it was definitely known that Mr. Hardin was waiting for the creation of the Foundation before distributing his fortune, did not the directors of the Foundation know definitely where the operating cost would come from? It was not a venture of faith as Bro. Olander would have us believe.

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Mississippi does not have any Hardins and Kokernots as Texas had in 1930. Government statistics show that Mississippians have less money per capita than any state in the union. That was not true of Texans in 1930.

Mississippi Baptists should know their limitations and act accordingly. Trying to keep up with the Joneses has wrecked many a good family financially. It will wreck conventions also.

I quote further from Bro. Olander: "We have just as fine Baptists and many of them are looking for an instrument like the Baptist Foundation before distributing their fortunes and mites to our institutions and agencies."

In proportion to numbers we not only have as fine Baptists as Texas but as fine as any group in the world. It does not take the possession of great wealth to make a fine Baptist. Many of our poorest are among our finest. As to the statement that many of our fine Mississippi Baptists are waiting for the creation of a Foundation before distributing their fortunes, I have serious doubts. I shall continue to have doubts until Bro. Olander gives us a list of these "waiting" Mississippi Baptists. He further tells us: "To begin with, the cost will be small." Will he tell us how small? It will take two well paid men—one in the office, the other in the field with an expense account, a bookkeeper, stenographer, stationery, postage, etc. My estimate of cost is between \$8,000 and \$10,000. If my estimate is too high will Bro. Olander give

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SOMETHING NEW UNDER THE SUN

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The seven churches were: Wheeler Grove, Alcorn county; North Cross Roads, Tishomingo county; Philadelphia, near Waynesboro, Tenn.; Tiplersville, Tippah county; Valley Grove, Pontotoc county; Tula, Lafayette county, and Buchanan, Pontotoc county.

Probably the most energetic member



DR. R. G. LEE

of the party was Dr. R. G. Lee, pastor of Tennessee's largest Baptist church (6,000 members). He preached all seven dedicatory sermons, each one better than the one before, and at the close seemed able to preach several more.

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With the last words of the benediction, the leader would leave the new church building, leap into his automobile, and the other two cars with their passengers would follow. The second church dedicated was at North Cross Roads near the Northwest Alabama line. From here the caravan went into Tennessee where they had a big country picnic dinner of unrationed chicken, ham, sausage, pork, beef, country butter, relishes, cakes, pies, jams and jellies. The Tennessee church, with its hardwood floors, is near Waynesboro. Here Mr. Ray raised \$1,200 to help pay for the pews, and at Buchanan he raised \$900.00. The services here started at 12 o'clock. Leaving Tennessee, the caravan returned to Mississippi, and went to Tiplersville, where the dedication ceremonies ended at 5:30.

Before the caravan rolled into Ripley on its trip back into Mississippi, a tire on Mr. Ray's car blew out. He didn't have an extra, but one of the other two cars did, so the wheel was changed in about 20 minutes, and the caravan continued its junket.

Other churches dedicated include Valley Grove, Tula in Lafayette county and the final one was Buchanan in Pontotoc county. It was here more than a year ago that a tornado blew the church away and Percy Ray started raising money to build a new one. At practically all the churches he puts on his work clothes and helps the carpenters and brick masons. Some of the churches have basements.

Mr. Ray, unmarried, is a native of rural Alcorn county and began preaching some 10 years ago. He has been "revitalizing country Baptist churches" since then.

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Dr. T. W. Galloway has resigned as pastor of the St. Elmo Baptist Church, Chattanooga, Tenn. Having served as a pastor for nearly 40 years, he is now retiring from the active pastorate.

Thursday, November 18, 1943

THE BAPTIST RECORD

9

DISTINCTIVE BAPTIST PRINCIPLES

(Continued from Page One)

"Endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and father of all, who is above all, and through all, and in you all."

These scriptures and many others along this line of thought, express the will of God for the attitude of His people toward the doctrines. It is His will for us to know the doctrines and live them and teach them.

As I cast about in my mind for a word for this occasion, it occurred to me that I can do no better than bring to you a simple and plain message on "Distinctive Baptist Principles." I am conscious of the fact that no group of people in this number assembled in our state knows as much about these principles as that are gathered here. So I am not to say anything new to you. I shall be satisfied if by this message you can be induced to study again the nature and value of these Baptist tenets.

There are some statements that I wish to make, that you may understand the motive and spirit of the message. The first observation I wish to make is, that Baptists believe any person and every person who genuinely repents of sin and sincerely trusts in Christ as Saviour and Lord is saved by the grace of God, is born of the Spirit of God into the family of God, and every such one is our brother or sister in the Lord. And we have a Christian love for them and have Christian fellowship with them. We may or we may not have doctrinal fellowship with them. So to every such one we would adopt the words of Paul in Eph. 6:24, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Another observation I wish to make is that our Baptist people invite and even urge our Christian friends of other religious communions to read our Baptist history and study our distinctive Baptist principles, because we are not understood by all, and by many we are greatly misunderstood. It is our Baptist wish to be clearly understood by all who are interested in the religion of our Lord Jesus Christ.

Another observation I wish to make is that there has been going on for a number of years a discussion for an organic union of all denominations into one common organization to be governed by some one person, or group of people. This discussion has gone on through the religious press, from the pulpit and over the radio. They have used such gatherings as the World Conference on Life and Work at Oxford (in 1937); The World Conference on Faith and Order at Edinburg, and the International Missionary Council at Madras, India. At all these meetings, speakers have laid much stress on the subject of organic church union. There are co-operating committees and organizations such as the Continuation Committee of the Edinburg Conference; and the Federal Council of Churches of Christ in America that foster this movement.

In their arguments they tell us that such organic union would conserve man power religiously by the elimination of some churches and pastors

in communities where several pastors and churches carry on when one church and one pastor could serve all the people. Those eliminated could serve in communities where no churches and pastors now exist. Then, many secretaries and executive committees could be transferred to other phases of religious work. They tell us the same thing about money spent in religious work. That many more people could be reached than are now being reached. They also tell us that it would add greatly to the influence of religion, if all denominational differences were eliminated and one common religion front was presented to the world. This they tell us would clear up the confusion in the minds of many because of the existence of so many different denominations.

Our Baptist people do not deny the worldly wisdom in these arguments, yet, as an organization, our Baptist people have not gone into such union, and there is a reason for it. This reason is not sentiment, yet that is valuable in its place. It is not selfishness, neither is it because we do not love our Christian friends of other religious communions. No one shall go beyond our Baptist people in their love for other Christians. Our history proves this. Our reason for our position on this question is our deep religious conviction on certain scriptural teachings.

As I see it the time is here for us to face this propagation and fairly and frankly and lovingly declare and affirm our position on the matter. But Baptists are a separate and distinct people. These distinctive Baptist principles separate us from every other religious group in the entire world. You are ready now to hear me as I shall name and briefly discuss these distinctive doctrines.

I

The first one I shall name is—The Testament is the law of Christianity. This does not mean that we reject the Old Testament. It, too, is the word of God. Its method of worship was educational and transitory. Its types and shadows and prophecies were all fulfilled in Christ and revealed to use in the New Testament. Someone has well expressed this truth by saying, "The New Testament is the Old concealed, and the Old Testament is the new revealed." So for emphasis we repeat the New Testament is the law of Christianity. This means that all the New Testament is all the law of Christianity. That is to say not anything is to be added to it. Not the tradition of men. Neither the declarations of ecclesiastical councils or any such things are to be added to it. Neither is anything to be subtracted from it, not one thing shall be left out. Neither is anything to be substituted for any of its teachings. Whenever there are those who say "Yes, that is the teaching of the New Testament but this or that practice will do as well, we must say "no" for there we come to the parting of the ways. Here in the New Testament is revealed the Lord's complete plan of redemption and the whole duty of those who are redeemed.

II

The second distinctive Baptist Principle I name is individuality in religion. That is to say the question of religion is passed upon and settled between the individual and the Lord. In the book of Hebrews, the eighth chapter the tenth through the twelfth verses the Holy Spirit through the writer says, "For this is the covenant that I will make with the house of Israel after

those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Surely this means that every saved person shall have a personal experience with the Lord.

In Matt. 3:10 we have an account of the preaching of John the Baptist in which he said to those gathered about him, "Think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Surely this means that God deals with every individual in matters of religion. In II Cor. 5:10, we read "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This certainly teaches that God will call every individual to give an account unto Him for the deeds of this life. These scriptures with many others teach us that the individual is separated from every other individual, though it be the nearest friend or dearest loved one and placed in an exclusive sphere with the triune God and there the question of religion is settled for time and for eternity. "For there is one mediator between God and men, the man Christ Jesus." I Tim. 2:5 This means that the individual is responsible for his own sins and will be called to give an account for them unto the Lord. This being true he must be free to choose for himself. Yes, to repent for himself, to believe for himself, to obey God for himself. This excludes all proxy in religion. It renders priest craft not only as useless but really harmful to the individual. Therefore our Baptist people have through the centuries stood for the freedom of the conscious and absolutely freedom of the mind in religion. Our belief is that the individual is competent under God in all matters pertaining to religion.

III

For the glory of God and for the unfolding of His purposes throughout the ages, for the good of the individual for the propagation of the gospel and for its maintenance the Lord while here on earth established his church. In Matt. 16:18 we read "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We turn to the New Testament, which is the law of Christianity, and learn the kind of material which he used in the building of his church. We also learn the ordinances, the officers, the government, and the mission of his church. As to the material he used in building it, we read in I Pet. 2:5 "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." He is here speaking of people who have been redeemed by the blood of Christ. Therefore our Baptist people have stood through the centuries for a regenerated church membership. This excludes all infants from church membership and places the responsibility on the individual to voluntary and publicly confess Christ unto the world for himself. As to the ordinances, the New Testament teaches us there are two. Baptism and the Lord's supper. Baptism is placed at the very threshold of the church and there are three requirements for it to be New Testament baptism. The first requirement is to be a believer in Christ.

Someone has illustrated this by saying draw a line, on one side of this line place believers in Christ, people who are redeemed, saved people friends of God. On the other side of this line place sinners unbelievers, lost people, enemies of God. Now from which side of the line do you take your candidates for baptism. Our Baptist people from the New Testament time have taken their candidates for baptism from these only who confess Christ as their personal Saviour. This makes salvation essential to baptism. This says that baptism proclaims salvation but does not procure it. This excludes all infant baptism.

Another New Testament requirement is the right authority. Christ gave the command and authority of the great commission to the church. Therefore the authority to baptize was given to the church. This excludes all alien immersion, an erroneous practice that we hope Mississippi Baptist will never practice.

Another New Testament requirement is the immersion of the body in water. This excludes all modes of baptism brought into practice by man and leaves this ordinance to teach the symbolic lesson assigned to it by our Lord. The death, burial and resurrection of Christ. It also sets forth the spiritual fact that the believer is dead to the penalty of sin, his life hid in Christ and rises to walk in newness of life. The New Testament mode is the only one that can set forth these gospel truths.

The other church ordinance is the Lord's supper, and it is so called in the New Testament. This ordinance was placed in the church by our Lord, and its rules, regulations and purpose were given by Him. It is to be observed by church members only. The manner of partaking of it is in remembrance of Christ. The purpose of it is to show the Lord's death until he comes again. This sets forth the teaching that Christ died for our sins. That our spiritual lives depend on him. And that he is coming to earth again. Our people are referred to as close communionists. A more accurate expression would be conscientious observers of the plain teaching of the Word of God.

The officers of a New Testament church are the pastor and deacons. The pastor's qualification and requirements are set forth clearly in the New Testament. And these are high and holy. He is to be a saved man and called of God to preach and set apart by the church for this work. He is to be spirit filled and spirit led. Acts 20:28 "He is to take heed unto himself, and to all the flock over which the Holy Spirit hath made him overseer, to feed the church of God. To give himself to the ministry of the word and prayer. Both church and pastor should know this and strictly adhere to it.

The deacon is to be spirit filled, to assist the pastor and look after the temporal affairs of the church work.

As to the government of the church it is democratic. Christ is the head of the church. Eph. 5:23 "He is the head over all things to the church Eph 1:22. The church is not a legislative body. The Lord made all of its laws, rules and regulations. Dr. Gamble used to tell us at the seminary that the Lord saved the Baptist of a great deal of thinking and planning about the church. He said, "The Lord thought it all out and had it written in the New Testament and all we had to do was to learn it, believe it, and obey it." He was right. We should always keep in mind that associations, and conventions have no authority over the churches. That they are composed not of churches but of individuals elected by the churches. Every member of the church has the privilege of carrying on his part

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With the last words of the benediction, the leader would leave the new church building, leap into his automobile, and the other two cars with their passengers would follow. The second church dedicated was at North Cross Roads near the Northwest Alabama line. From here the caravan went into Tennessee where they had a big country picnic dinner of unrationed chicken, ham, sausage, pork, beef, country butter, relishes, cakes, pies, jams and jellies. The Tennessee church, with its hardwood floors, is near Waynesboro. Here Mr. Ray raised \$1,200 to help pay for the pews, and at Buchanan he raised \$900.00. The services here started at 12 o'clock. Leaving Tennessee, the caravan returned to Mississippi, and went to Tiplersville, where the dedication ceremonies ended at 5:30.

Before the caravan rolled into Ripley on its trip back into Mississippi, a tire on Mr. Ray's car blew out. He didn't have an extra, but one of the other two cars did, so the wheel was changed in about 20 minutes, and the caravan continued its junket.

Other churches dedicated include Valley Grove, Tula in Lafayette county and the final one was Buchanan in Pontotoc county. It was here more than a year ago that a tornado blew the church away and Percy Ray started raising money to build a new one. At practically all the churches he puts on his work clothes and helps the carpenters and brick masons. Some of the churches have basements.

Mr. Ray, unmarried, is a native of rural Alcorn county and began preaching some 10 years ago. He has been "revitalizing country Baptist churches" since then.

BR

Complete the Blue Mountain College Endowment Fund within the next six weeks to the glory of God.

BR

WE NEED \$50,000 CASH ON OUR \$104,000 BOND CALL DECEMBER 1, 1944!

BR

Dr. T. W. Galloway has resigned as pastor of the St. Elmo Baptist Church, Chattanooga, Tenn. Having served as a pastor for nearly 40 years, he is now retiring from the active pastorate.

Thursday, November 18, 1943

THE BAPTIST RECORD

9

DISTINCTIVE BAPTIST PRINCIPLES

(Continued from Page One)

"Endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and father of all, who is above all, and through all, and in you all."

These scriptures and many others along this line of thought, express the will of God for the attitude of His people toward the doctrines. It is His will for us to know the doctrines and live them and teach them.

As I cast about in my mind for a word for this occasion, it occurred to me that I can do no better than bring to you a simple and plain message on "Distinctive Baptist Principles." I am conscious of the fact that no group of people in this number assembled in our state knows as much about these principles as that are gathered here. So I am not to say anything new to you. I shall be satisfied if by this message you can be induced to study again the nature and value of these Baptist tenets.

There are some statements that I wish to make, that you may understand the motive and spirit of the message. The first observation I wish to make is, that Baptists believe any person and every person who genuinely repents of sin and sincerely trusts in Christ as Saviour and Lord is saved by the grace of God, is born of the Spirit of God into the family of God, and every such one is our brother or sister in the Lord. And we have a Christian love for them and have Christian fellowship with them. We may or we may not have doctrinal fellowship with them. So to every such one we would adopt the words of Paul in Eph. 6:24, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Another observation I wish to make is that our Baptist people invite and even urge our Christian friends of other religious communions to read our Baptist history and study our distinctive Baptist principles, because we are not understood by all, and by many we are greatly misunderstood. It is our Baptist wish to be clearly understood by all who are interested in the religion of our Lord Jesus Christ.

Another observation I wish to make is that there has been going on for a number of years a discussion for an organic union of all denominations into one common organization to be governed by some one person, or group of people. This discussion has gone on through the religious press, from the pulpit and over the radio. They have used such gatherings as the World Conference on Life and Work at Oxford (in 1937); The World Conference on Faith and Order at Edinburg, and the International Missionary Council at Madras, India. At all these meetings, speakers have laid much stress on the subject of organic church union. There are co-operating committees and organizations such as the Continuation Committee of the Edinburg Conference; and the Federal Council of Churches of Christ in America that foster this movement.

In their arguments they tell us that such organic union would conserve man power religiously by the elimination of some churches and pastors

in communities where several pastors and churches carry on when one church and one pastor could serve all the people. Those eliminated could serve in communities where no churches and pastors now exist. Then, many secretaries and executive committees could be transferred to other phases of religious work. They tell us the same thing about money spent in religious work. That many more people could be reached than are now being reached. They also tell us that it would add greatly to the influence of religion, if all denominational differences were eliminated and one common religion front was presented to the world. This they tell us would clear up the confusion in the minds of many because of the existence of so many different denominations.

Our Baptist people do not deny the worldly wisdom in these arguments, yet, as an organization, our Baptist people have not gone into such union, and there is a reason for it. This reason is not sentiment, yet that is valuable in its place. It is not selfishness, neither is it because we do not love our Christian friends of other religious communions. No one shall go beyond our Baptist people in their love for other Christians. Our history proves this. Our reason for our position on this question is our deep religious conviction on certain scriptural teachings.

As I see it the time is here for us to face this propagation and fairly and frankly and lovingly declare and affirm our position on the matter. But Baptists are a separate and distinct people. These distinctive Baptist principles separate us from every other religious group in the entire world. You are ready now to hear me as I shall name and briefly discuss these distinctive doctrines.

I

The first one I shall name is—The Testament is the law of Christianity. This does not mean that we reject the Old Testament. It, too, is the word of God. Its method of worship was educational and transitory. Its types and shadows and prophecies were all fulfilled in Christ and revealed to use in the New Testament.

Someone has well expressed this truth by saying, "The New Testament is the Old concealed, and the Old Testament is the new revealed." So for emphasis we repeat the New Testament is the law of Christianity. This means that all the New Testament is all the law of Christianity. That is to say not anything is to be added to it. Not the tradition of men. Neither the declarations of ecclesiastical councils or any such things are to be added to it. Neither is anything to be subtracted from it, not one thing shall be left out. Neither is anything to be substituted for any of its teachings. Whenever there are those who say "Yes, that is the teaching of the New Testament but this or that practice will do as well, we must say "no" for there we come to the parting of the ways. Here in the New Testament is revealed the Lord's complete plan of redemption and the whole duty of those who are redeemed.

II

The second distinctive Baptist Principle I name is individuality in religion. That is to say the question of religion is passed upon and settled between the individual and the Lord. In the book of Hebrews, the eighth chapter the tenth through the twelfth verses the Holy Spirit through the writer says, "For this is the covenant that I will make with the house of Israel after

those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Surely this means that every saved person shall have a personal experience with the Lord.

In Matt. 3:10 we have an account of the preaching of John the Baptist in which he said to those gathered about him, "Think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Surely this means that God deals with every individual in matters of religion. In II Cor. 5:10, we read "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This certainly teaches that God will call every individual to give an account unto Him for the deeds of this life. These scriptures with many others teach us that the individual is separated from every other individual, though it be the nearest friend or dearest loved one and placed in an exclusive sphere with the triune God and there the question of religion is settled for time and for eternity. "For there is one mediator between God and men, the man Christ Jesus." I Tim. 2:5 This means that the individual is responsible for his own sins and will be called to give an account for them unto the Lord. This being true he must be free to choose for himself. Yes, to repent for himself, to believe for himself, to obey God for himself. This excludes all proxy in religion. It renders priest craft not only as useless but really harmful to the individual. Therefore our Baptist people have through the centuries stood for the freedom of the conscious and absolutely freedom of the mind in religion. Our belief is that the individual is competent under God in all matters pertaining to religion.

III

For the glory of God and for the unfolding of His purposes throughout the ages, for the good of the individual for the propagation of the gospel and for its maintenance the Lord while here on earth established his church. In Matt. 16:18 we read "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We turn to the New Testament, which is the law of Christianity, and learn the kind of material which he used in the building of his church. We also learn the ordinances, the officers, the government, and the mission of his church. As to the material he used in building it, we read in I Pet. 2:5 "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." He is here speaking of people who have been redeemed by the blood of Christ. Therefore our Baptist people have stood through the centuries for a regenerated church membership. This excludes all infants from church membership and places the responsibility on the individual to voluntary and publicly confess Christ unto the world for himself. As to the ordinances, the New Testament teaches us there are two. Baptism and the Lord's supper. Baptism is placed at the very threshold of the church and there are three requirements for it to be New Testament baptism. The first requirement is to be a believer in Christ.

Someone has illustrated this by saying draw a line, on one side of this line place believers in Christ, people who are redeemed, saved people friends of God. On the other side of this line place sinners unbelievers, lost people, enemies of God. Now from which side of the line do you take your candidates for baptism. Our Baptist people from the New Testament time have taken their candidates for baptism from these only who confess Christ as their personal Saviour. This makes salvation essential to baptism. This says that baptism proclaims salvation but does not procure it. This excludes all infant baptism.

Another New Testament requirement is the right authority. Christ gave the command and authority of the great commission to the church. Therefore the authority to baptize was given to the church. This excludes all alien immersion, an erroneous practice that we hope Mississippi Baptist will never practice.

Another New Testament requirement is the immerson of the body in water. This excludes all modes of baptism brought into practice by man and leaves this ordinance to teach the symbolic lesson assigned to it by our Lord. The death, burial and resurrection of Christ. It also sets forth the spiritual fact that the believer is dead to the penalty of sin, his life hid in Christ and rises to walk in newness of life. The New Testament mode is the only one that can set forth these gospel truths.

The other church ordinance is the Lord's supper, and it is so called in the New Testament. This ordinance was placed in the church by our Lord, and its rules, regulations and purpose were given by Him. It is to be observed by church members only. The manner of partaking of it is in remembrance of Christ. The purpose of it is to show the Lord's death until he comes again. This sets forth the teaching that Christ died for our sins. That our spiritual lives depend on him. And that he is coming to earth again. Our people are referred to as close communionists. A more accurate expression would be conscientious observers of the plain teaching of the Word of God.

The officers of a New Testament church are the pastor and deacons. The pastor's qualification and requirements are set forth clearly in the New Testament. And these are high and holy. He is to be a saved man and called of God to preach and set apart by the church for this work. He is to be spirit filled and spirit led. Acts 20:28 "He is to take heed unto himself, and to all the flock over the which the Holy Spirit hath made him overseer, to feed the church of God. To give himself to the ministry of the word and prayer. Both church and pastor should know this and strictly adhere to it.

The deacon is to be spirit filled, to assist the pastor and look after the temporal affairs of the church work.

As to the government of the church it is democratic. Christ is the head of the church. Eph. 5:23 "He is the head over all things to the church Eph 1:22. The church is not a legislative body. The Lord made all of its laws, rules and regulations. Dr. Gambrell used to tell us at the seminary that the Lord saved the Baptist of a great deal of thinking and planning about the church. He said, "The Lord thought it all out and had it written in the New Testament and all we had to do was to learn it, believe it, and obey it. He was right. We should always keep in mind that associations, and conventions have no authority over the churches. That they are composed not of churches but of individuals elected by the churches. Every member of the church has the privilege of carrying on his part

(Continued on Page Fifteen)

DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate

Oxford Juniors and Intermediates Serve in Pastor's "Shower"

November 7th was the 20th anniversary of Dr. Frank Moody Purser as pastor of the Oxford church. The membership, in appreciation of the splendid services rendered these twenty years, planned an "Appreciation Service" in honor of Dr. and Mrs. Purser. The service was held on Monday night, November 8th, and was enjoyed by a well filled house of members and friends. After favorite hymns were sung, the pastor and wife were called to the platform. One of the Intermediate girls came in with a beautiful white cake with 20 lighted candles on it. Appropriate words of appreciation were spoken, followed by the oldest church member (in point of membership) coming to the platform and pinning a boutonniere which was a beautiful red rose set in a \$50.00 bill, on the pastor, and a corsage consisting of a floral arrangement in five \$10.00 bills on the pastor's wife. Twenty Juniors and Intermediates then began a march from a nearby room that during the afternoon had been "filled" with groceries. This group made eight trips each time placing their load on the platform. These young people were happy because they were being recognized and were having a part in making this service for the pastor and his family a happy occasion. The pastor could not refrain expressing his love and gratitude. The service was concluded with all joining hands and singing "Blest Be the Tie that Binds." The pastor and wife, with all present who had during these 20 years served in an official position in the church, stood at the front while the congregation came by giving the hand of Christian fellowship, expressing love and good wishes.

In three guesses can you tell what is to happen December 30-31? Not much has been said about it, but it has been announced here and there (here in The Baptist Record, and there as we have included it in our correspondence and have spoken of it in churches where we have served during the past few months). Well, it is the date set for our State Baptist Training Union Convention and the training meeting for associational officers. Calvary Jackson will be the host church and a grand program is in the making. Check this date. Watch this department in the Record from week to week.

Universal Bible Sunday December 12
The Bible with its message of life and hope continues to be the first aid for the Christian in every circumstance, and the first aid also for every lost person as it brings the plan of salvation to the lost and to the saved it brings precious promises from the Saviour. December 12th has been set aside as Universal Bible Sunday. Hundreds of pastors will be preaching on "The Bible" that day and the book of Isaiah has been suggested as a very timely book. Let all Sunday school teachers and Training Union leaders prepare a special word magnifying the Bible on that day.

Blue Mountain's New Pastor

Mr. Frank E. Skilton, writing us regarding their new pastor has this to say—"Our new pastor at Lowrey Memorial Baptist Church began his services with us yesterday (Nov. 7th). We are pleased with him. He baptized one young woman at the evening service. Brother Smyly believes in training for church membership. He emphasized the value and necessity of it in commenting upon the activities of the Training Union. He was disappointed because we had no Adult Union and expressed the hope that one would be organized right away so he could join it."

Welcome, Brother Smyly. We are glad you have come back to Mississippi. Our first acquaintance with Brother Smyly was during an associational simultaneous study course in Marion county in which he was having a part. We could use a lot of "Smylys" in Mississippi. (And I might add, we have a lot!)

October gave us 23 newly organized unions: S. H. 4; Juniors, 5; Intermediates 6; Young People, 4; Adult, 4. We are happy to report 1,134 study course awards issued during the month. 24 associations were represented in the awards; Lebanon led with a total of 392. Following are the next five in order: Hinds-Warren, 102; Adams-Franklin, 97; Alcorn, 77; Noxubee, 72, and Bolivar 63.

Which is the Greater—Enemy Booze or Bombs?

Records will reveal that more damage has been done as the result of booze than has ever been done by bombs. It is subtle and sure. It always gets its man, and sooner or later wrecks, not only the individual but many other lives as well. The Sunday School Board, more than a year ago, appointed a committee and charged this committee to wage a war on alcohol as a beverage. A number of splendid tracts have been published—they are free for the asking. Recently three splendid posters have been printed, they are in colors and may be had at the Baptist Book Store, Jackson, all three for 25c, and Mr. Aubrey Hearn has written a book, Alcohol the Destroyer, which is finding favor all over our Southland. Recently in Texas, churches of all denominations put on a statewide study using the splendid book as a text. The Sunday School Board is offering this book as a credit book in either Sunday School or Training Union for all ages from 13 (Intermediates) up. Dr. J. O. Williams, secretary of education and promotion, offers four good reasons for the immediate study of this book:

1. This is the most important issue before our people today.
2. There is an urgent need for definite teaching in this field now.
3. It is a good book on the subject, well-written, and we commend it.
4. It is in harmony with the plan of our Board in its campaign against the use of alcohol as a beverage.

Montgomery Association Honors

L. A. Wilkins

Mr. L. A. Wilkins, Training Union

BETHANY CHURCH DEDICATED



Dr. R. G. Lee, pastor of Bellevue Baptist Church of Memphis, preached the dedicatory sermon at the dedication of the Bethany Baptist Church, Sunflower county, on October 30.

Dr. J. B. Lawrence of the Home Mission Board was the principal speaker. Both speakers were introduced by Percy Ray, Home Board evangelist, who had charge of the program.

The church was begun in July, 1942, and the brick veneer structure was completed in March 1943. It has been completely paid for, including the pews, and the notes were burned by the pastor and Rev. O. P. Moore, pastor of Moorhead Baptist Church.

Guests for the happy occasion included the following Baptist pastors of neighboring churches: J. W. Sturdivant, Merigold; H. J. Logan, Duncan; R. W. Martin, Rosedale; E. G.

Evans, Pace; C. C. Carraway, Boyle; Charles Treadway, Cleveland; W. S. Hardin, Drew; O. P. Moore, Moorhead; W. R. Storie, Itta Bena.

CURTIS ASKEW, Pastor.

(Editor's Note: Sending The Baptist Record a picture of this church, Enlistment Pastor E. D. Estes wrote: "Bethany Baptist Church was organized with five members, three good women and two faithful men, March 26, 1940, by E. D. Estes, state evangelist. I was positively told that I could not organize a Baptist church on a government project but that it would have to be a union church. I organized Bethany church four days later.)

(Editor's Second Note: This church was not among the seven dedicated the next day under the leadership of Percy Ray.)

HE PAID GOD FIRST

A. A. Hyde, a millionaire manufacturer, says he began tithing when he was one hundred thousand dollars in debt. Mr. Hyde says he argued with that thought until one day it flashed upon him that God was his first creditor. Then he began paying God first, and all the other creditors were eventually paid in full.

If a man owed you money, it would be wise business policy on your part to encourage him to pay God first.

—The Sunday School Times.

BR

Editor Goodrich, of The Baptist Record, calls attention to the fact that while a Roman Catholic official denied that Archbishop Spellman, in his trip overseas, referred to himself as "the Vicar of the United States Armed Forces," but as the "Vicar of the Roman Catholics in the Armed Forces of the United States," the title of a book, "The Road to Victory," by Francis J. Spellman, archbishop of New York, lists him as "Military Vicar of the Armed Forces of the United States." —E. C. Routh.

BR

When every Baptist church in Mississippi is on the Glory Roll what a day of rejoicing that will be. See page 7.

BR

We need \$50,000 cash on our \$104,000 bond call December 1, 1944!

director of the Winona church was honored by the association recently when he was elected to the office of Associational Training Union director. A good man for an important place. He has our best wishes and assurance of heartiest cooperation.

25 Years Ago

Rev. Joe Olander has just finished his course at Camp Zachary Taylor, Louisville, Ky., and has been appointed a chaplain in the army. He has been assigned to overseas duty, but changes may come with peace.

The meeting in Clinton Baptist Church will begin Thursday night, the 14th. Pastor Wall will have Dr. H. M. King of Jackson to help him.

Dr. Truett, writing to Mrs. Truett of a visit to one of the large war hospitals in England, where he spoke to some thousand wounded soldiers, said: "Tonight I spoke in a hospital—Canadian—that has some American boys. The chapel, holding perhaps, 1,000, was packed, and oh, they did give me such a welcome. Surely, surely, I shall know better than ever to be a murmurer any more about little things, when men by myriads are dying without a murmur, for me, and my family, and my country, and for my liberty and civilization."

Dr. J. B. Lawrence says: "I congratulate the Baptists of Mississippi on the splendid showing which they made on State Missions. The totals have not been footed up, but I can assure you that the report to the Convention will show over fifty thousand dollars raised this Convention year."

Thursday, November 18, 1943

THE BAPTIST RECORD

11

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Vacation Bible Schools

We are continuing from last week the list of 1943 Vacation Bible schools by associations. If your church had a school and it is not here listed, let us know at once so that we may include it in our complete 1943 records.

Lawrence: Bethel, Carmel, Monticello, New Hope, Shiloh—5.

Leake: Carthage, Lena, Carthage Negro, Harmony Negro—4.

Lebanon: Carterville, Hattiesburg Main Street, Hattiesburg 28th Avenue, Baxerville, Brooklyn, Hattiesburg First, Hattiesburg Fifth Avenue, Hattiesburg Immanuel, Hattiesburg River Avenue, Hattiesburg 38th Avenue, Perkinson, Petal-Harvey, Wiggins, Friendship Negro—14.

Lee: Belden, Birmingham, Bissell, Calvary Tupelo, Euclatubba, Nettleton, Plantersville, Saltillo, Lakeview, Tupelo First, East Tupelo, Harrisburg, Tupelo Second, Sherman, Guntown, Verona—16.

Leflore: None.

Lincoln: Bogue Chitto, Mt. Pleasant, New Prospect, Holly Springs, Gum Grove, Montgomery, Ruth—7.

Madison: Canton First, Canton Center Terrace, Flora, Lula—4.

Marion: Columbia First, East Columbia, South Columbia, Bunker Hill, Foxworth, Goss, Kokomo—7.

Marshall: Byhalia, Carey Chapel, Clear Creek, Holly Springs, Red Banks, Waterford—6.

Mississippi: Centerville, Gloster, Liberty—3.

Monroe: None.

Montgomery: Winona—1.

Neshoba: Coldwater, Dixon, Good Hope, Hope, Immanuel, New Hope, Neshoba, Oak Grove, Pearl Valley, Philadelphia, Salem—11.

Newton: Decatur, Newton—2.

Noxubee: Macon Negro—1.

Oktibbeha County: Sturgis, Longview, Reed's School Mission—3.

Panola: Crenshaw, Enon, Pharsalia, Tocowa—4.

Pearl River: Carriere, Corinth, Derby, McNeill, Poplarville, Juniper Grove, Goodyear, Nicholson, Picayune First, Roseland Park, Union—11.

Pearl Valley: Oak Grove—1.

Perry: New Augusta—1.

Pike: Fernwood, McComb Central, East McComb, First McComb, Magnolia, Navilla, Progress, Silver Springs, Silver Creek, Tangipahoa—10.

Pontotoc: Pontotoc, Longview, Endville—3.

Prentiss: Booneville—1.

Rankin: Brandon, Briar Hill, Clear Branch, Fannin, Hickory Ridge, Pelahatchie, Pisgah, Richland, Florence, New Hope Negro—10.

Riverside: Crowder, Jonestown, Lambert, Lyon, Marks, Sledge—6.

Scott: Morton—1.

Simpson: Harrisville, Pinola—2.

Smith: Raleigh, Clear Springs, Lorraine, Sylvarena—4.

Sunflower: Drew, Inverness, Fairview, Moorhead, New Hope, Ruleville—6.

Tallahatchie: Charleston, Sumner, Tutwiler—3.

Tate: None.

Tippah: Pine Grove, Ripley, Walnut—3.

Tishomingo: None.

Union: Port Gibson, Union Church—2.

Union County: New Albany, Neely Memorial—2.

Walhall: Crystal Springs, Knoxo—2.

Wayne: Bucatunna, Clara, Mt. Zion, Pleasant Grove, State Line, Strengthford—6.

Winston: Louisville—1.

Yalobusha: Coffeeville, Tillatoba—2.

Yazoo: Eden, Yazoo City, Lintonia Mission—3.

Zion: Bethel, Clarkson, Cross Roads, Double Springs, Edgeworth, Mathiston, Old Cumberland, Sabougla, Shady Grove, Walhall—10.

Belzoni No. 51

The Belzoni Sunday school, Rev. C. A. Molpus, pastor, Mr. Terry Campbell, superintendent, has recently joined our standard group to make us No. 51 for this year to give us a new record for the state. Since we are now beyond anything we have ever had before in standard schools, each new one is a new record.

This is the first time since 1926 that the Belzoni school has been standard. Congratulations to these fine workers!

Other Standards

Our first standards for the new Sunday school year (the general standard runs by the calendar year but department and class standards by the Sunday school year) are the Primary of the First Baptist Church, McComb, Miss Alexine Gibson, superintendent; Primary of the Philadelphia First Baptist, Mrs. T. K. Walton, superintendent, and the Beginner of the First church, Meridian, Mrs. J. M. Slaughter, superintendent.

We thank these fine workers on the early start in reaching the standard so early in the new year.

Neshoba Increase

The Sunday school enrollment of Neshoba Association shows an increase of 380 for the associational year just closed.

Considering the fact that so many of our people have gone into the military service, this is a very excellent increase and shows that some good and effective work has been done in the part of enlisting new people in the schools.

There is no more important item of the whole Sunday school program than that of reaching the people because of the fact that all the teaching and blessings that come depend upon attendance.

BR**TEN BEST BOOKS**

1. This is the Victory—Weatherhead.
2. The Meaning of Prayer—Fosdick.
3. The Coming Revival—Campbell.
4. The Plight of Man and the Power of God—Lloyd-Jones.
5. Jesus Came Preaching—Buttrick.
6. The Place Where Thou Standest—Scherer.
7. A Bunch of Everlastings—Boreham.
8. The Strong Name—Stewart.
9. The Screwtape Letters—Lewis.
10. On Being a Real Person—Fosdick.

C. A. MOLPUS, Belzoni.

**ON WAY HOME**

Miss Pearl Caldwell, beloved Ponotoc county woman who has served as a missionary in China for more than a quarter of a century and who has been a prisoner of the Japanese since shortly after fighting started, is on her way back home. She is one of 1236 American nationals aboard the Japanese ship Teia Maru to be placed aboard the Swedish liner Gripsholm at Mormugao, Portuguese Indian, in exchange for Japanese subjects.

BR

DENOMINATIONAL CALENDAR
December

Evangelism—God's Great Gift.
Christmas Program.
Lottie Moon Offering.
Complete Every Member Canvass.
Convention Board Meeting.
Cooperative Program.
Now Club.
Student Night—Christmas Season.
Observe Season of Prayer for Foreign Missions, Nov. 29-Dec. 3.
Promotion Service for Young People's Auxiliaries.
Elect Officers for 1944.
Send Quarterly Reports.
Watch Service, December 31.
Tithes and Offerings According to the Scriptures.
Foreign Missions.

"BREAD CAST..."

Few, if any, people who give money for Foreign Missions expect their Foreign Mission money to be used for winning our own people. Yet this remarkable experience came to seven navy fliers that were shot down in combat with the Japanese. Two and one-half days after they had taken to their rubber rafts, they reached a Japanese-held island, inhabited by 200 dark-skinned Micronesian Christians. For eighty-seven days they concealed these navy fliers and gave them an English Bible. "That and our experiences made us Christians," said Stanley W. Tefft, an aerial gunner from Toledo, Ohio. It seems that years ago a missionary had visited these remote islands and planted in the hearts of those dark-skinned people the religion of the Lord Jesus Christ and in their hands the word of God. Thus years later that missionary work bore more fruit in the saving of the lives of our navy fliers and the winning of them to Christ. Thus money given many years ago to

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A Debtless Denomination Before 1945

HONESTY • LOYALTY • VICTORY

I

Christian Education

Mississippi Baptists have given many evidences of their belief in, loyalty to, and support of CHRISTIAN EDUCATION! CHRISTIAN Education is Christ centered, church sponsored, Bible grounded, studying and teaching physical phenomena. "Love is the Theme" as to relationship with God and man! A proper respect for God is evidenced in the study of His universe.

Mississippi Baptists have institutions of which they may well be proud. Certainly any of us and all of us regret any inch of lost territory in this phase of our work.

Progress and a growing interest in this work is evidenced by added income. For the last five years the 25% Christian Education allotment from the Cooperative Program receipts has been as follows:

1939	\$ 17,477.92
1940	19,044.80
1941	22,281.28
1942	37,664.82
1943	58,010.04

TOTAL \$154,478.86

Now Club and 5 M Club receipts have been as follows for this five-year period:

1939	\$ 18,817.71
1940	33,535.85
1941	89,060.59
1942	112,832.23
1943	130,766.29

TOTAL \$385,012.67

During this five-year period bonds have been taken up and bonds called as follows:

1939	\$ 12,500
1940	12,500
1941	104,400
1942	123,500
1943	127,500

Total \$380,400

In addition we have paid out as interest on these bonds approximately \$120,000.

All NOW CLUB monies have gone into the principal of the bonds. We have paid added items as: interest on notes, over \$10,000 to Clarke Memorial College, other thousands to Woman's College, part field and salary expenses of field men, some office expenses, etc. For the most part this money has gone into the training of many thousands of our boys and girls.

We need to complete debt payment, then major on the Cooperative Program, and assure our worthy institutions a continuus and sufficient support!

BR

When every Baptist church in Mississippi is on the Glory Roll what a day of rejoicing that will be. See page 7.

BR

WE NEED \$50,000 CASH ON OUR \$104,000 BOND CALL DECEMBER 1, 1944!

win the heathen, not only accomplished its purpose, but as bread cast upon the water, came home to win some of our own boys.



LOUISE SHING
"A LITTLE CHILD SHALL LEAD . . ."

When the Jonestown Sunday school, A. Estus Mason, pastor, was making up its state mission offering, a gift that challenged each member was made by a little Chinese girl, Louise Shing, nine years old. She gave \$10 for this cause. The entire Sunday school offering amounted to \$100. W. E. Granberry is superintendent of the school. Hundreds of Chinese live in the Mississippi Delta, and the response of those who are allied with the work already bespeaks the earnest support of the Chinese work by all Baptists.

(Editor's Note: This is an EF church.)

—BR—
BAPTIST FOUNDATION NEWS

C. J. Olander

No doubt Mississippi Baptists are asking this question: "Are there any other states in the Southern Baptist Convention that have given serious consideration to the matter of a Baptist Foundation, beside the state of Texas, and what have been their conclusions? There are several states that have already created Baptist Foundations.

Virginia—Even before Texas, Virginian Baptists established a Baptist Foundation.

North Carolina—For years North Carolina has had a Baptist Foundation that has cared for the endowment assets of some of their institutions.

Illinois—Some years ago Illinois Baptists were forced out of the Christian Education field for lack of funds. A Baptist Foundation was established. As a result funds came in so that it has become possible to return to this field of endeavor.

Georgia—After Texas created her Foundation Georgia Baptists created theirs. Arthur Jackson is Executive Secretary.

Alabama—Alabama created a Baptist Foundation a few years ago.

Other states—It could be possible that other states have already created Baptist Foundations but the information is not on our desk. We do know it to be a fact that there are several states that have this matter under consideration.

Mississippi—After months of prayerful consideration of the Baptist Foundation matter the writer brought it to the attention of Mississippi Baptists through The Baptist Record over two years ago. Advance copies of this first article were sent to the presidents of our two operating colleges, and to a pastor of one of the largest churches in the state for their re-



REV. TROY SUMRALL
SUMRALL ACCEPTS PURVIS
PASTORATE

Mississippi Baptists are glad to welcome another "prodigal son" in the person of Troy A. Sumrall, who strayed off to Texas and Oklahoma. He has recently returned to Mississippi as pastor at Purvis.

He succeeds D. A. Hogan who is now a chaplain in the armed services.

Since assuming the Purvis pastorate Pastor Sumrall has welcomed 29 new members and the Training Union attendance has grown to 92.

action. Replies were received from all three before the article was published.

When the Convention met in Meridian in 1941, the writer wrote and presented the resolution that is to be found in the Convention minutes of that year. It was adopted, and a committee of nine—seven laymen and two pastors—representing all of our institutions and agencies, was appointed to make a thorough study of this whole matter, and to bring its findings to the 1942 Convention. In this Convention the matter was deferred for further study before final action should be taken in the 1943 Convention.

Institutions and Individuals

There are institutions and individuals that look with favor on the creation of a Foundation. Here are some of the arguments:

1. One group located at the money center of Mississippi charged with the responsibility of investing the endowment assets of the institutions and agencies would be in a better position to keep up with the money market and the securities offered for sale than the several committees (probably charged with other duties also), of the institutions and agencies could do.

2. With larger sums of money in hand to invest better securities could be procured through the years, and thus a larger income procured for the institutions and agencies.

3. The cost of making investments through the years would be less than the cost of the several committees.

4. It would help to fix more firmly in the minds of Mississippi Baptists that these agencies and institutions are theirs and worthy of a larger support.

5. It would bring in more money to them.

Let every Mississippi Baptist seek the will of God in this matter. The decision that is made at the Convention will then be pleasing to Him.

GOD OR BUREAUCRATS?
By Frank E. Skilton

What God hath bestowed on man, let not bureaucrats divest him of.

The 300-million-dollar educational bill to provide Federal aid to the public schools of the nation has been returned to the committee, which fortunately kills it for this session of Congress and, it is to be hoped, permanently.

No one will question the fact that most school teachers deserve more financial remuneration than they receive. However, this would be better provided by the states. Taxpayers would have to foot the bill anyway. By paying their taxes to the states instead of Washington, our public schools would remain under the control of the states and the counties and the municipalities and the school districts, and would be free from the social, economic and political isms that are the whims of Washington bureaucrats. Washington, then, would not be able to determine the thinking of future generations of our people. The peace-time bureaucrats then would be unable to influence our youth in their plastic years to accept such things as regimentation, government control of nearly everything, the abandonment of free enterprise, the stifling of initiative, Eleanor clubs (and their inspiration's pet hobby—social racial equality), and ultimately a benevolent form of communism. If we permit Federal-controlled education, it would be possible for Washington to foist upon our future generation any ism or ideology its bureaucrats might want to test. Many believe that bureaucrat and college-professor-controlled Washington is using the American people and their God-inspired, pioneer-initiated government as guinea pigs on which to experiment with their ideas—ideas concocted from reading books over nice, polished desks in comfortable office buildings, away from realities, away from the people whose "servants" they are supposed to be, and whom they seek with.

THERE SEEMS TO BE A GROWING BELIEF IN WASHINGTON THAT THE AMERICAN PEOPLE ARE NO LONGER CAPABLE OF GOVERNING THEMSELVES. SHADES OF OUR PIONEER ANCESTORS!

The last ten years in America has shown a definite trend toward regimentation of the American people by Washington. Our national emergency has accelerated and facilitated this trend. Perhaps all of this will be corrected after the war. Many of the people already are writing their senators and representatives, letting them know how they feel about it all, and asking them to vote and work for the abolition of all unnecessary bureaus, commissions, and what-nots, and urging them to take legislation out of the hands of the bureaucrats and the White House and return it to where it belongs, to Congress.

Some of our far-seeing leaders, noting to what extent the Federal government is attempting to subsidize certain institutions of higher learning and our public school system, are beginning to wonder if, in the future, perhaps the principal bulwark of independent thinking may not be the small, privately-owned, liberal arts college, the Christian college. Financial assistance by the Federal government to educational institutions and

systems provides ample opportunity to exercise a measure of control over them.

When the vice-president of the United States recently in a speech to the Congress of American-Soviet Friendship, disparaged the bill of rights in our Constitution, the need for strengthening our independent Christian institutions became more apparent. Mr. Wallace, who would become president if anything should happen to President Roosevelt said, in part, as follows: "Some in America believe we have over-emphasized what might be called 'Bill-of-Rights Democracy.' Carried to its extreme form it would lead to rugged individualism, impractical emphasis on states' rights." Rugged individualism built our nation. Rugged individualism is definitely opposed to socialism, regimentation, Federal paternalism, communism. Individual initiative is an important part in God's plan of salvation.

God endowed man with initiative. Shall peace-time bureaucrats rob him of it? Is free enterprise a thing of the past? NOT IF OUR INDEPENDENT CHRISTIAN COLLEGES THRIVE.

The Christian home is the unit of society most deadly to bureaucracy and regimentation. It is the soil from which free enterprise springs. Blue Mountain College's first objective is to train women for Christian homemaking. It develops leadership, poise, initiative, and creative thinking. Those who believe in Blue Mountain's purpose may help perpetuate it by contributing liberally to the present effort—its endowment fund.

—BR—
Complete the Blue Mountain College Endowment Fund within the next six weeks to the glory of God.

—BR—
When every Baptist church in Mississippi is on the Glory Roll what a day of rejoicing that will be. See page 7.

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WE NEED \$50,000 CASH ON OUR \$104,000 BOND CALL DECEMBER 1, 1944!

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CAPUDINE

Sunday School Lesson

Prepared by Bracey Campbell

Lesson For November 21

HONESTY IN ALL THINGS

Texts: Ex. 20:15; Leviticus 19:11, 13;
Luke 19:1-10, 45, 46

I. The Basis of the Commandment, the Right of Property.

By the right of property is meant the right to the exclusive possession, enjoyment, use, usufruct, increment, and disposition of property. Property is of at least two kinds: real and personal. Real property may be briefly defined as land with that which is beneath it and that which is of a fixed nature above it, as houses evidently erected as permanent improvement of the land.

Personal property is movable property, as a watch, a gun, an automobile, a horse, a plow, an ox, an ox-yoke.

I have a right to use my property so long as it does not infringe your right to use your property or to pursue happiness in your way, so far as your right is legal.

I have a right to keep my hen, to eat her eggs, to set her when she takes the notion, and to raise her and her brood, so long as I do not allow her to work your garden.

I have a right to my dog, to hunt with my dog, to keep my dog on watch, to pet my dog, all so long as I do not allow my dog to suck your hen's eggs or to kill your sheep.

We hold this right of property to be one of the necessities to our way of life. Tell a native-bred American citizen that he can not own property, and you have told him that he is no longer a free man. We firmly believe that this right to the ownership of property has the sanction of the Almighty.

II. The Foundation of the Right of Property.

This is in the will of God. He gave the earth into the possession of the first man and said to him, "Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

Down from that far-off commission and conveyance of title deed to property in the earth, there has come with man an instinct to ownership of property. The Creator made him for that and in this matter man responds to the law of his nature. The possession of property is necessary to the highest well-being of man, precisely because the Lord made him as he is. The man without property and without the desire for the possession of

property, without such a desire as will lead him to put forth legitimate effort to secure possession of property, is the very man who is worthless to his society.

III. The Human Basis for the Protection of the Right of Property.

This is the sense of justice implanted by the Creator in the nature of man. This sense may be perverted, prostituted, debased, but it is in the nature of every man that breathes anything even approaching normal breath. The man who witnesses a violation of this right will normally experience a sense of outrage at it.

IV. The Law Which Proclaims This Right.

It has its source in the nature of God. He specifically declares in His word that any and every violation of this right is sinful, and such violation is a sin against God as, indeed, all sins are. ALL property in the last analysis is His, and to whom He will, He lets it in trust and the man who, through theft or crooked dealing, obtains possession of any property thereby and therein contravenes the will of God, snatches from God, filches from God, tries, like the fool he is to "put a fast one by" Almighty God.

V. The Nature of Theft.

Rebellion against God. Every sneak thief, every crooked dealer in the world, every man of whatever station, who deliberately obtains title to property through any dishonest or deceitful means, has thereby clenched his puny fist and driven it with all his silly might into the face of God.

VI. Varieties of the Violations of This Right and God's Corollary Commandment.

1. The sneak-thief. He is the fellow who filches on the sly, hoping not to be caught red-handed in the sorry business.

In this class is found the so-called kleptomaniac. It is reported that examples may be found among the wives of rich men in some of our large cities, and that the husbands of some of them have let the management of the large stores where the poor klep wives are accustomed to shop-lift understand that the husband is very willing to pay for anything the wife gets from the store, and for them please not to mention the matter to anybody outside.

A professor in Tulane University is reported to have told of a kleptomaniac in New Orleans, so far gone that he would just steal anything, especially if he had no use for it. Poor fellow went into a house one night to pilfer it, and was surprised by the householder whom the poor thief thought was away from home. In a struggle, the householder was killed and the klep was brought to trial for murder, convicted and sentenced to death. Came the father confessor and administered the last rites of the Holy Church, the administration of which remove all stain of sin and ushers the subject through the gates of death into the portals of glory. And while the condemned man and the Holy Man were standing in the death chamber, the condemned man picked the pocket of the holy priest—stole a corkscrew from him!

2. All false representation of the value of anything offered for sale, in consequence of which false representation the purchaser is deceived and

MRS. SUE REYNOLDS LANGLEY

Mrs. Sue Reynolds Langley passed away at her home in Jackson November 3, 1943.

Mrs. Langley was born in Brandon, Miss., April 13th, 1858. Her parents, the late George Reynolds and Lucy Reber Reynolds were pioneer citizens of Rankin county. Her father was a member of the firm Robinson and Reynolds one of the first mercantile establishments in Brandon prior to the Civil War. Dr. William Reber, her grandfather, was the first superintendent of education of Rankin county. Her mother was organist in the Methodist and Episcopal churches in Brandon and Mrs. Langley had the privilege of attending Sunday school and church as a child in both churches. She spent much of her childhood in the home of the Whitfields, prominent Baptists of Mississippi, and a family that furnished the state with a governor.

Mrs. Langley married James William Langley, Confederate soldier, immediately following the war between the states. Her husband rode with that famous Cavalry Leader Gen. Nathan Bedford Forrest. Mr. and Mrs. Langley lived in Jackson all of their married life and celebrated their fiftieth wedding anniversary prior to his death in 1937. Mr. Langley served the city of Jackson for over twenty-five years as city assessor and was prominent in the United Confederate Veterans. Mrs. Langley was a charter member of Grace Methodist church of Jackson and founded the First Missionary Society in the church serving as its first president. She was very active in church affairs and took a keen delight in kingdom causes and although confined to her bed for the past two years was an inspiration to those who visited her.

thereby cheated.

3. A man owns stock in a bank or other corporation. He gains knowledge that the institution whose stock he owns is insolvent and is faced with probable or certain failure. He sells his stock to a purchaser who is innocent of the condition of the enterprise, and thus obtains the money of the purchaser. This is stealing as truly as any other variety is.

4. To take advantage of another's misfortune to charge him exorbitant prices for life's necessities, for lodging or rent.

5. The practices of the wastrel in throwing his wealth away. The wealth anyone has in possession is a part of the total wealth of society, and the society of which he forms a part has a right to the righteous employment of all the wealth in it. The man who throws his money in the river is a thief. The man who burns his own house is a criminal. The man who wantonly kills his own horse or wrecks his own car, is in violation of the commandment of God.

6. I tell thee, man, thou shalt not steal! What right under this commandment hast thou to prostitute thine own God-given powers of heart or intellect to the shame of the good and the loss of their service to God? What right hast thou, O drunkard, to put a sneak-thief in thy mouth to steal away thy brain, so that thou who art capable of better service becometh a jabbering idiot? so that thou who art capable of singing songs of praise to thy Creator addeth thy voice to the harsh discord of the world in mockery of its God? so that thou makest a dirty blotch of God's master painting, marreth the statue which the Master Craftsman's hand hath carved in living flesh? For shame! thou devil's dupe, thou!

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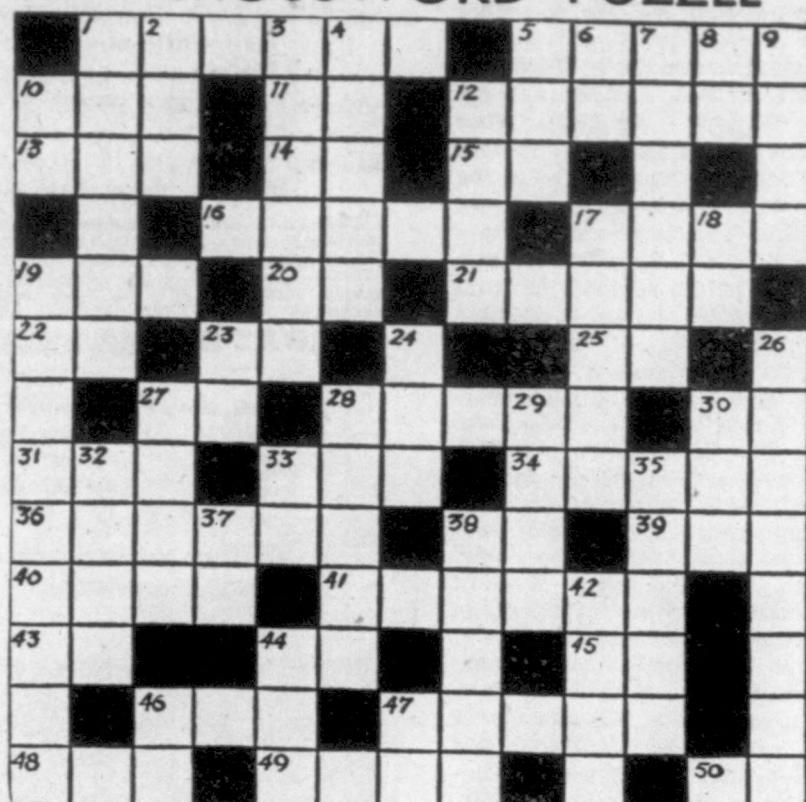
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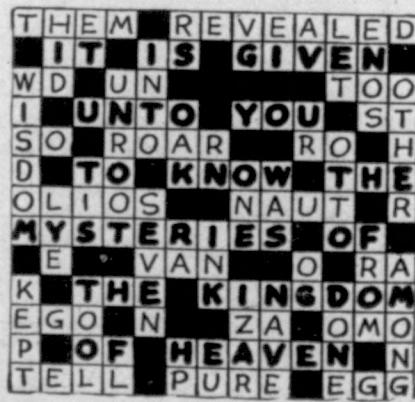
"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." —II Cor. 5:10.

JUDGMENT

ACROSS

- Arranged.
- Student at military or naval academy.
- 'prepared his throne . . . judgment,' Ps. 9:7.
- 'shall judge the world,' Ps. 96:13.
- 'the day of the Lord . . .' Isa. 13:9.
- 'Stand in . . . and sin not,' Ps. 4:4.
- Right reverend.
- 'for . . . inheritance unto you,' Ezek. 47:22.
- 'shall judge the . . . and the dead,' II Tim. 4:1.
- 'As the . . . panteth after the water brooks,' Ps. 42:1.
- 'I . . . no pleasant bread,' Dan. 10:3.
- Compass point.
- ' . . . man's work shall be made manifest,' I Cor 3:13.
- Chapter.
- 'every man's work of what sort . . . is,' I Cor. 3:13.
- Street.
- 'and judgment . . . come,' Acts 24:25.
- 'God shall . . . the righteous and,' Eccl. 3:17.
- 'the righteous judge, shall give . . . at that day,' II Tim. 4:8.
- City of Benjamin, I Chron. 8:12.
- 'when ye depart . . . of that house,' Matt. 10:14.
- Opinions.
- 'shall . . . every man according to his works,' Matt. 16:27.
- Sancta Virgo (Holy Virgin).
- 'not the angels which . . . in heaven,' Mark 13:32.
- 'according to that he hath . . .' II Cor. 5:10.
- 'we must all . . . before the judgment seat,' II Cor. 5:10.
- 'shall judge him . . . the last day,' John 12:48.
- Nova Scotia.
- New Testament.
- 'by . . . judgment which he executeith,' Ps. 9:16.

Answer to Last Week's Puzzle



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Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense
Project Service

GREETINGS — This Department extends a most cordial greeting to pastors, laymen, delegates, and visitors attending the Annual Mississippi Baptist Convention this week in our home church The First Baptist of Jackson. The report of work done by Mississippi Baptists in the Military camps and Defense Areas will be found in the Mississippi Baptist Convention Bulletin for 1943, page number 15. We have been serving Mississippi Baptists because we love God and Country.

DRAFTING DADS — News comes from Washington that lawmakers are working individually to hold the drafting of fathers to a minimum. Hon. Cliff Davis, Memphis Congressman who is a member of the House Military Affairs Committee, for one seems to be outspoken about instances of inefficient use of manpower in the Army. He claims that his attention has been called to a case where a soldier was given the same training twice because they, "had to find something for him to do." Congressman Cliff Davis is a Baptist and a native of Mississippi.

MISSISSIPPI BLAZES TRAIL — Our state leads the nation in War Training Program in colleges and is rendering a great service, according to the "Mississippi Veteran." Ole Miss is said to have been the first college in America to train men in Army Administration. Mississippi State holds the record of being the first college in the world to train Transportation Officers. The colleges of Mississippi listed in war training at present are Ole Miss at Oxford, Mississippi State at Starkville, Mississippi Southern at Hattiesburg, Millsaps at Jackson, and Mississippi College at Clinton.

Our Prayer for the Convention of 1944 In every land glad shouts shall rend the skies,

And grateful songs of praise ascend to God—

For lo! He brings within all human ken,
Long looked for peace on earth,
good will to men.

BR—
IN LOVING MEMORY

"The autumn days are here again, the saddest of the year."

And that memorable 13th day of November, 1930, looms large in my memories, now thirteen years since that date. As these years have come and gone, each saturated with the fragrance of your presence, ever the same dear, sweet personality that you were and are. I still miss you so; and will until we all meet over there. Whenever the music of "When They Ring Those Golden Bells" falls on my ear, visions unspeakable fill my soul.

Now it's more than five years since your dear Dad joined you and the others there. I miss him so. With the Lord as my Shepherd and His precious promises I'm still carrying on down here. I trust according to His will, prepare and plan.

On this particular date, November 13, 1943, FIRST, I'm bequeathing to Blue Mountain College a proportionate sum for the ongoing of God's Kingdom through Christian education. SECOND, as a lasting memorial to Erin Higginbotham Stuart, former wife of Wm. Graham Stuart, and their two daughters, Jeanne and Erin Stuart. As these girls come in close touch with this, their mother's Alma Mater, may it, with many others, influence their lives, as it did their mother's.

Contributed to and by,

Dad and Mother.

BR—
We need \$50,000 cash on our \$104,000 bond call December 1, 1944!

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**DISTINCTIVE BAPTIST
PRINCIPLES**

(Continued from Page Nine)

in the work of the church.

As to the mission of the church, get clear in your mind the difference between the mission of the church and the commission given to the church. The mission of the church is the pillar and ground of the truth. I Tim 3:15 That is the stay, the foundation, the maintenance of the truth. Surely he is here talking about the truth of the Gospel of Jesus Christ. Thus this word of God teaches that the gospel truth cannot continue to exist without a New Testament church to uphold, sustain and propagate it. This convention should be greatly concerned about the support and continuation of every Baptist church in our state. Blessed is that nation whose hills are dotted with churches of the New Testament pattern. I verily believe that if the hills of Germany, Italy, Japan, Russia and China were dotted with churches of the New Testament pattern there would be no war going on today.

But if the church shall function as it is the will of God for it to, it must be unhampered and unrestrained in its work by civil government. Therefore Baptists have through the centuries stood for a free church in a free state. Yes, for absolute freedom of religion for all people. Baptists have paid a terrible price because of their convictions on religious liberty. Good old John Bunyan lay in Bedford jail twelve long years because he preached the very thing that I am preaching in this hour. Massachusetts banished Roger Williams. Obadiah Holmes was tied to the public whipping post and brutally whipped because he preached the very things which I am now preaching. It was our Baptist forefathers which took the lead in getting the bill of rights passed which gives religious liberty to all people in our nation. Our Baptist principle is for complete separation of church and state. This principle needs now to be sounded out clear and distinct for it is being infringed upon. The president of the United States has no constitutional right to send his ambassador to the pope of Rome. Neither has he the right to receive the pope's ambassador.

If our Baptist people shall live up to their high and holy privilege and be faithful unto duty, when this war shall close and terms of peace shall be written, we will have our representatives there to plead for religious liberty for all peoples of the world. Wars shall never cease until every nation on earth shall have religious liberty.

These distinctive Baptist principles have cost our forefathers a great price to maintain them. They will also cost us something to maintain and propagate them. I do not think in this country we will be imprisoned and whipped. But we will have the cold shoulder turned to us. We will be referred to as selfish and narrow and bigots. But this is a small price to pay for such valuable principles. For humanity's good we must never yield them or compromise them but ever stay in the clear and propagate them.

IV

These principles commit us to some things that we are ever to be mindful of. We are committed to the propagation of these truths through the printed page. Time will not permit me to discuss our Baptist literature but will only say we are thankful for it. We all rejoice in the achievements of our Baptist state paper, and are thankful that it has always been kept in the orthodox column. And no one has any apprehension of it being otherwise under the present set up.

Another thing these Distinctive Principles have committed us to is Christian education. This is of the utmost

importance. We make very little progress without it. This is essential to our supreme efforts. We rejoice in the accomplishments of our state institutions of learning. As citizens we gladly pay taxes for their support. But we recognize the fact they cannot and must not enter into the field of Christian education. We love the doctrine of separation of church and state. This commits us to the maintenance of Christian education. Long and hard and sacrificially have our Mississippi Baptists wrought at this task. All of us rejoice in the fruits of our laborers in this work. Eternity alone can reveal the good accomplished in this work by our Baptist colleges of our state. We rejoice that these schools have been kept in the orthodox column. But there is another word to be said. Our Mississippi Baptists are not living up to our privileges in this field of work. We are not taking this task with the seriousness and whole-heartedness as becometh these great doctrines we have embraced. We are able to do far more than we are now doing. But let us keep this in mind. If we shall do our best in this we must make it Christian education. If we expect God's blessings upon our schools and the financial support and the patronage of our common Baptist people we must make it Christian. This must be the outstanding feature of it. If not we have already reached our highest peak and will recede.

Another thing these Distinctive Baptist Principles commit us to is evangelism. I realize that the great commission and evangelism are inseparable. Yet, for the sake of clearness in discussion I am thinking of them separately.

If we shall evangelize after the pattern of the New Testament, we must have a compassion for the salvation of our fellowmen. If we shall have this compassion we must live righteous lives. "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not confirmed to this world but be ye transformed by the renewing of your minds." We can not substitute for a consecrated life. Who could conceive of the tremendous spiritual power that would be demonstrated in our state if our Baptist constituency was consecrated? Yes, what power if every one of us preachers were indeed and in truth consecrated men of God. I repeat for emphasis that we cannot substitute for consecration.

Another New Testament essential for evangelism is to be empowered by the Holy Spirit. No men ever received greater training for soul winning than did the disciples who constantly associated with Jesus while engaged in his earthly mission. Let when He gave them the commission to go forth and evangelize he said to them "Tarry ye in Jerusalem till ye are endowed with power from on high." They obeyed him. And on the day of Pentecost the Holy Spirit came upon them with great power. Then time and again they were filled with the Holy Spirit. That was characteristic with the New Testament saints. This was their need. It is our need. This is a task that calls for supernatural power. There are no substitutes for this.

Another requirement is to have a conviction on the Bible teaching of the spiritual condition of all who are out of Christ. They are lost, they are condemned now, they are forever lost and condemned and doomed to eternal torment without Christ. We have a responsibility toward them that we dare not shirk. If this does not kindle a new compassion for their salvation then we have room to question our own fellowship and relation with the Lord.

Another New Testament requirement is to know the way of salvation and teach that way to sinners. There are not many ways. There are not two

ways. There has never been but one way of salvation and life. Jesus said, "I am the Way the truth and the life. No one cometh unto the Father but by me." John 6:14. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Outside of Christ lost, in Christ saved eternally. On man's side, God giving the grace, it is repentance toward God and faith in the Lord Jesus Christ. On the divine side it is salvation by grace through faith, it is a free gift, even eternal life.

Another word and the message is before you. These distinctive principles commit us to the carrying out of the commission given us by our Lord and Saviour. The New Testament teaches us that the field is the world. Wherever man is found there we are to carry the gospel. We cannot be near-sighted about this and content ourselves with laboring in the gospel in our own community, or state or nation. Neither can we parcel out the world and say, "We will carry the gospel to certain nations and let others carry it to other nations." Our orders are for the entire world.

This requires organization and cooperation. No one individual or church can carry out this command by themselves alone. But joining hands and hearts we can and must carry it out. Baptists must work on at this task until the prophecy of Habakkuk 2:14 is fulfilled. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Yes, it must go on until the vision of John is a reality. Rev. 19:16 "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Al-le-lu-ia for the Lord God omnipotent reigneth."

BR

**GREAT SPIRITUAL NEED
IN MISSISSIPPI**

(Continued from Page One)

consciences the great need round about us.

There is great need spiritually—as well as otherwise—right here in our own Judea—Mississippi. The 150 churches with no Sunday school tell us there is great need. The 572 churches with no Training Union tell us there is great need. The 837 churches with no W. M. S. tell us there is great need. The 134,056 resident Baptist church members in Mississippi not in any Sunday school tell us there is great need. The 300,000 Baptists in Mississippi not in any Training Union tell us there is great need. The more than one million lost people in Mississippi above ten years of age tell us there is great need. The hundreds of places beyond the reach of a church and needing a mission station tell us there is great need. The hundreds of superintendents, directors, sponsors, presidents, leaders—and even pastors—who have never yet seen the relationship between progress and advancement on the one hand and the basic elements of training, organization, enlargement and planning on the other, tell us there is great need. The hundreds of pastors and superintendents who have not yet learned of the spiritual dividends of a Vacation Bible school tell us there is great need. The scores of churches that do not contribute to the Cooperative Program nor take The Baptist Record tell us there is great need. And, the burdensome debt of money that is still upon us and is hampering our work tells us there is great need. Yes, there is need—great need, dire need, appall-

ing need—all about us!

In Matthew 9:36, it says that when Jesus saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. It was a recognition of need that caused Jesus to be thus moved with compassion toward the people. It was also a recognition of this same great need that caused Him to pour out His life's blood for the sins of the world. Before December 7, 1941, there were debates, bickerings and quarrels by many as to whether or not the United States should make greater military preparation in view of the threatening signs in many places, but after Pearl Harbor, no one dared raise a protesting voice. Why? We had been attacked and the NEED for preparation was clear to all. And today, as in every day, Christians are attacked by the sinister forces of evil and we need fully to recognize it. Unless we do there will be little or nothing done toward helping the situation.

II. They Worked Together

Simple? Yes, but how effective! These four men made a hard task easy because they worked together. Through the simple formula of cooperation difficult tasks become easy. Through the simple formula of cooperation success displaces failure. Through the simple formula of cooperation small contributions aid in performing big tasks. The first money that was ever given toward the building fund of the First Baptist Church of Jackson, Mississippi, a building that cost more than \$500,000, was a gift of 50c by a little girl. We have rejoiced in recent weeks over the victories of our boys in Africa, Sicily, Salerno, and the Southwest Pacific, but we have also noted the important fact that these victories have been gained because of perfect cooperation and coordination of sea, air and land forces.

Neither attempted it alone. One Saturday afternoon a few years ago we were listening to the broadcast of a football game between Mississippi State and the University of Florida. During the game a Florida player kicked the ball and it was caught near midfield by Blondie Black, who ran with it for a touchdown with scarcely a Florida player touching him. That was interesting, of course, but we were much more interested in the comment of the announcer about the play as he stated that it was one of the finest exhibitions of blocking he had ever seen, and used these words, "Every man got his man." Some time ago we were reading Frank Graham's interesting story of the life of Lou Gehrig, the great star first baseman for many years of the New York Yankees. We were particularly interested in the statement that Lou Gehrig was a team man. He didn't play so much to further the interests of Lou Gehrig as he did to aid the cause of the New York Yankees. How fine! A team man! One who works with others!

It's all very well to have courage and skill
And it's fine to be counted a star;
But the single deed with its touch of thrill
Doesn't tell us the man you are.
For there's no lone hand in the game we play,
We must work to a bigger scheme,
(Continued on Page Sixteen)

Thursday, November 18, 1943

GREAT SPIRITUAL NEED
IN MISSISSIPPI

(Continued from Page Fifteen)

And the thing that counts in the world today
Is, How do you pull with the team?"

—Guest.

How vitally important in the Christian warfare against the powers of evil that there be loyal cooperation on the part of all our people for the great program that Baptists have from God's Word for the evangelization of the world. Through cooperation Christians, too, win greater victories, both in the churches and in the denominational program. This has been seen in our programs of evangelism, enlargement, missions, and it has been very evident in our financial program, even in the paying of our debts. Voluntary cooperation is the Baptist way of working. How thrilling to see our people—many of them, if not all—express in action a desire to loyally cooperate in Baptist affairs! The Evangelistic Crusade last spring was a great demonstration on the part of several hundred churches of this same cooperative spirit. The Cooperative Program is our financial plan for promoting our work, and we long to see an emphasis given to it such as has never been given to it before, with the earnest hope that as soon as our debts are paid that designated funds will become less and less and Cooperative Program receipts rise proportionately. Yes, these four friends of a needy man, by the simple formula of cooperation, performed rather easily a difficult task because they worked together. May all of us, and every Baptist church in the entire state and throughout the South, get that same loyal, cooperative spirit and learn anew the strength and force and power of unified action.

III. They Didn't Quit When the Difficulty Increased

This is where these four men really succeeded—not in the beginning they made, but in continuing, even though the task became harder. It is most probable that they would not have been at all criticized by others if, upon reaching the door of the house where Jesus was, and not being able to enter because of the crowd, they had put him down and said, "We have done our best; we have tried to get him to Jesus and cannot." But they didn't do this. They continued even in the face of an increasing difficulty. How our hearts were made to beat faster when we read only recently that our brave boys beat the Germans at Salerno because they did not quit, even when the withering fire from enemy guns greatly increased in intensity! It will not all be easy for us in the cause of Christ. No, many of our best works are not easy. It wasn't easy for Martin Luther to nail his theses on the church door at Wittenburg, being warned by his friends not to go, but he said, "I will go even though the devils be as thick in my way as the tiles upon the roofs of the houses." It wasn't easy for David Livingston to leave his home and go to a strange land among people whose language he did not know and whose attitude toward him was often hostile and uncertain, to spend seven years before having a single convert, but out of his toils and labors, hardships and sacrifices have come much of our African missionary successes. No,

these were not easy, but ease never develops our best qualities. Benefits that cost nothing bring no blessing. Overcoming obstacles will be the measure of our faith. It is with churches as with men: difficulties are things that prove what we are. Where sacrifice begins blessing begins. The hardships may be God's way for making more useful our lives. It's the blackness of the night that brings out the brilliance of the stars. Before there is a grey streak in the sky, everything is held in grimmest gloom. There must be the densest darkness before there can be the glory and brilliance of the morning light. Apparent calamity is often the minister of revelation. The wind of adversity drives away the clouds and we see the face of God.

The work is sometimes made more difficult because of opposition without. That interferes, but it is not the most serious kind; we may expect that because they are not of us. Then, it is sometimes made difficult because of the wrong spirit and attitude on the part of some within the ranks. But, the fact that the task is difficult does not at all mean that it cannot be done. This is clearly demonstrated in this story from the second chapter of Mark. No, it is not always easy; but God has not promised ease to His children, but He has said that His grace is sufficient for us.

"God has not promised Skies always blue Flower-strewn pathways All our lives through; God hath not promised Sun without rain Joy without sorrow Peace without pain.

But God hath promised Strength for the day, Rest for the labor Light for the way Grace for the trials Grace for the trials Help from above, Unfailing sympathy Undying love."

A few years ago when our debts were high and money was scarce, when things looked anything but hopeful—and some even doubted that we would ever pay out—many of our people worked together in a program of debt-paying that has now brought us to the time when we are beginning to see the silver lining behind the once threatening and foreboding cloud. It became harder for many months, but our people—many of them—wouldn't quit. Today need is abroad in the land—dire need, urgent need, earnest need of Christ. Tens of thousands do not know him. The enemy is at work—continuously, unrelentingly, with mighty and powerful forces—but if we go in the name of the Christ of Calvary's cross and proclaim, teach and live His message to a sin-sick and dying world, in that name and with that message we shall conquer. Baptists of Mississippi, the South, the world, we have a work to do! A work so important that no other even approximates it, for it is the same task that Christ gave to His waiting disciples in the long ago of going into all the world and preaching the gospel to every creature. No other will do our work for us. If we fail, we fail. It is ours—God given and God

blessed.

But, as with these four men, friends of a needy neighbor, how we do need that every one shall do his part! That in these days of conflict between the forces of righteousness and evil "every man shall stand in his place round about the camp." No slackers; no loafers; no idlers, but ALL earnest, eager workers in God's vineyard, so that when the battle is over and the race is run for each of us, we shall experience the joy and feel the blessedness that comes from being in the group that went out to do battle for God when the need was urgent. Harry Lauder, the famous Scotch comedian, toured Britain and Canada during the first World War urging men to enlist. His son John was killed in action in France. He told the people that if they did not enlist and should come to old age and grandchildren should climb upon their laps and ask how old they were, if they said they remembered the Great War, then the grandchildren would ask, "Did YOU fight in the war, grandpa? What did you do?" While he was touring Canada a Canadian sergeant wrote and dedicated to him a little poem entitled, "One of the Boys Who Went." It has a great message for us and it runs like this:

"Say, here now, Mate,
Don't you figure it's great
To think when this war is all over;
When we're through with this mud,
And spilling o' blood,
And we're shipped back again to old Dover;

When they've paid us our tin
And we've blown the lot in
And our last penny is spent;
We'll still have a thought—
If it's all that we've got—
I'm one of the boys who went.

"And perhaps later on
When your wild days are gone,
You'll be settling down for life,
You've a girl in your eye
You'll ask bye and bye
To share up with you as a wife.
When a few years have flown,
And you've children of your own,
And you're feeling quite snug and content;
It'll make your heart glad
When they boast of their dad
As one of the boys who went."

Oh that today and every day in every Christian heart there may be the deep, pungent and compelling conviction of the need of the services of all in the titanic struggle of right against wrong; and thus making our contribution, however small and imperfect, we can come down to the end of life's journey with some measure of assurance and happiness in the feeling that in the cause of our Christ we were one of those who went.

—BR—

Complete the Blue Mountain College Endowment Fund within the next six weeks to the glory of God.

—BR—

When every Baptist church in Mississippi is on the Glory Roll what a day of rejoicing that will be. See page 7.

—BR—

And there was the small son who pleaded: "Listen, Pop, I need an encyclopedia for school."

To which the stern parent replied: "Encyclopedia! Nonsense! You can walk to school just as I had to do."

PIERCE IS PRESIDENT OF PASTORS' AND LAYMEN'S CONFERENCE

(Continued from Page One)

ity is a part of the home, the foundation fails. C. S. Moulder, student secretary at Mississippi Southern College, Hattiesburg, read a paper prepared by Dr. J. B. George, Mississippi Southern College president.

The speaker stressed the fact that Christianity should be applied in the schools.

A. L. May, president of Perkinston Junior College, spoke on Christianity in the government.

Dr. B. B. Hilbun, pastor of Highland church, Meridian, declared that in applying Christianity in the church, we would find the entire church at prayer, at soul-winning and in the worship services as well as lives unconditionally surrendered to Christ's will.

The closing address of the Pastors' and Laymen's Conference was given by Dr. Norman W. Cox, pastor of the First Baptist Church, Meridian. His subject was, "God Did It." "When the armies of all the kingdoms of Europe failed to conquer Napoleon," said Dr. Cox, "God destroyed him with a snowflake, a dish of onions and a shower of rain." Continuing, he said, "God intervened seven times to stop the Germans in World War I. If God had not stopped the Germans they would have won the war. God has delivered us in this war. We must repent or God will let another Hitler chasten us in a third world war."

—BR—

Chicago—(AP)—A baptism on shipboard in the British naval tradition for children of officers took place on Lake Michigan Sunday and made 10-month-old Ian Anderson, son of a Royal Canadian naval officer, a baptised member of the Kingdom of God and the Presbyterian church," in the words of the pastor.

After several months' absence from his pulpit because of illness, Dr. Geo. W. Truett was able to return to his pulpit on Sunday, October 31.



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